VOLUME XXXV No. 1

The Catholic Historical Review

ALOYSIUS K. ZIEGLER MARTIN R. P. McGUIRE
JOHN TRACY ELLIS
Managing Editor

ADVISORY EDITORS
MANOEL S. CARDOZO THOMAS T. McAVOY THOMAS P. NEILL
WILLIAM L. DAVIS ROBERT F. McNAMARA GEORGE J. UNDREINER

Table of Contents

APRIL, 1949

ARTICLES

The Catholic Church in Napoleon's Propaganda Organization . *Robert B. Holtman* 1
American Catholics and the Irish Land League, 1879-1882 . . . . *James J. Green* 19

MISCELLANY

The Twenty-Ninth Annual Meeting of the American Catholic Historical Association, Washington, D. C., December 28-30, 1948 43
BOOK REVIEWS 54
NOTES AND COMMENTS 64
BRIEF NOTICES 72
PERIODICAL LITERATURE 117
BOOKS RECEIVED 124

BOOK REVIEWS

Papal Legate at the Council of Trent: Cardinal Seripando. (Hubert Jedin). **Stephan Kuttner** 54

Catholic Pioneers in Upper Canada. (Brother Alfred). **Hugh J. Somers** 57

Essays and Sketches. (John Henry Cardinal Newman. Ed. by Charles Frederick Harrold). **J. F. Leddy** 59

Twenty-Four American Cardinals. Biographical Sketches of Those Princes of the Catholic Church Who Either Were Born in America or Served There at Some Time. (Brendan A. Finn). **Henry J. Browne** 60

Trends in Protestant Social Idealism. (J. Neal Hughley). **James Edmund Roohan** 62

V.
194

The Catholic Historical Review

Volume XXXV APRIL, 1949 No. 1

THE CATHOLIC CHURCH IN NAPOLEON'S PROPAGANDA ORGANIZATION

BY

ROBERT B. HOLTMAN*

Undoubtedly the influence of the Catholic Church played an important role in the outcome of the Italian election held in the spring of 1948. Not quite twenty years earlier, in the same country, Mussolini took the initiative in effecting a reconciliation between Italy and the Papacy because he wanted to strengthen his position through the support of the Church. Il Duce had a great admiration for Napoleon, who had preceded him by a century and a quarter in signing a concordat with the Catholic Church so as to utilize it for his own ends.

What services did Napoleon expect of the Church? Both of his ministers of public worship, Count Jean Portalis and his successor, Bigot de Préameneu, expressed their views on the duties of the clergy, as did Napoleon himself. At the time of the signing of the concordat, Portalis wrote a letter to the archbishops in which he said:

> The government . . . expects all ministers . . . to use every effort to inspire love for laws, respect for social institutions, and obedience to magistrates. One of your main duties is to direct grateful piety to the prosperity of the Republic and the welfare of the people. In the teaching of your seminaries . . . put forth the example of the Fathers, who carefully repressed the indiscreet curiosity of flighty and turbulent minds.[1]

The ideas of Bigot de Préameneu on this point were expressed at the time of the British attack on Zealand in 1809. "You are to develop the principles, examples, and happy effects of the ardor, gratitude, and devotion of France for the glory of the ruler and the defence of the country."[2]

---

* Mr. Holtman is associate professor of history in Louisiana State University. In the spring of 1950 its press will publish his book, "Napoleonic Propaganda," from which most of the material for this article was taken.

[1] *Concordat: Reprints.* Somewhat similar was the statement that religion

In a speech to the priests of Milan on June 5, 1800, Napoleon had stated that the Catholic religion is best for a democratic government.

> The Roman Catholic religion is the only one able to procure real happiness to a well-ordered society and to strengthen the bases of good government. . . . The Philosophers told people the Catholic religion was unsuitable for democratic government. The people are now undeceived.[3]

At another time, in a proclamation of April 17, 1802, Napoleon urged:

> Ministers, may this religion attach you to the country. Teach the citizens that the God of peace is also the God of armies.[4]

Napoleon was also responsible for the insertion in 1806 of a new section into the regular Catholic catechism.[5] An extensive excerpt from this additional lesson shows why he expected it to develop useful citizens.

> Q: What are the duties of Christians with respect to the princes who govern them, and what are in particular our duties toward Napoleon I, our Emperor?
>
> A: . . . love, respect, obedience, fidelity, military service, tributes ordered for the conservation and defence of the Empire and of his throne; we also owe him fervent prayers for his safety and for the spiritual and temporal prosperity of the State.

V.
19

---

should inspire love for country, respect for its laws, and fraternity. *Bulletin des lois,* Series 3, VI, 38-39.

[2] This statement was repeated in a circular letter of the Bishop of Meaux to his priests. *Church and Religious Affairs during the Consulate and Empire: Contemporary pamphlets, Meaux-Vannes.* Hereafter cited as *Religious pamphlets, Meaux-Vannes.* All the pamphlets cited in this article are in the Boulay de la Meurthe pamphlet collection in the Widener Library at Harvard University. The portion of this collection dealing with the Napoleonic period has never been previously exploited.

[3] *Correspondance de Napoléon Ier* (32 vols., Paris, 1858-70), VI, 338. Hereafter cited as Napoleon, *Correspondance.*

[4] *Ibid.,* VII, 439.

[5] Although scholars disagree as to whether Portalis suggested this section or merely handled the details, it is probable that Napoleon ordered him to write a letter proposing the change and then approved the articles Portalis submitted. Cf. Hamil Grant, *Napoléon and the Artists* (London, 1917), pp. 210-11; Count Joseph d'Haussonville, *L'église romaine et le premier empire* (5 vols., Paris, 1870), II, 253-68. Hereafter cited as Haussonville, *Église.*

Q: Why do we have all these duties towards our Emperor?

A: First, because by bountifully bestowing talents on our Emperor both in peace and in war, God has established him as our sovereign and has made him the minister of His power and His image on earth. To honor and serve our Emperor is therefore to honor and serve God himself. Secondly, because our Lord Jesus Christ . . . has taught us what we owe to our sovereign . . .; he has ordered to give unto Caesar that which belongs to Caesar.

Q: Are there not special motives which must attach us more strongly to Napoleon, our Emperor?

A: Yes, for he is the one whom God has given us in difficult circumstances to re-establish the public worship of the holy religion of our fathers and to be protector of it. He has re-established and maintained public order by his profound and active wisdom; he defends the State with his powerful arm; he has become the Lord's anointed by the consecration he received from the pontifical Sovereign, head of the universal Church.

Q: What must one think of those who may fail in their duty towards our Emperor?

A: According to the apostle Paul, they would resist the established order of God himself and would render themselves worthy of eternal damnation.[6]

Naturally it was easier to get draftees to report for the military service mentioned by this section as one of a citizen's duties if they felt that the population was united behind Napoleon's military exploits and that he was consistently victorious. To aid in creating this impression, the clergy, in accordance with Napoleon's orders, conducted public prayers for the success of the armies.[7] One example was the January 27, 1814, order of the Archbishop of Rouen that his priests pray for Napoleon's military success because he had restored the free exercise of their holy ministry.[8] Such public prayers were generally ordered by the government, and in 1809 Napoleon even instructed Bigot de Préameneu that without orders from the government the general public should not be told to pray for anybody.[9] Sometimes the Minister of Public Worship wrote to the bishops directly. But more commonly Napoleon worked through the prefect, having him speak about prayers to the bishop, who would then circularize all the priests of his diocese.[10] It was the usual form to print Napoleon's letter at the end of the episcopal ordinance.[11] Napoleon frequently wrote his royal brothers ordering prayers, while in the Kingdom of Italy Eugene took the initiative in ordering prayers on another favorite topic, the pregnancy of Marie Louise.[12]

---

[6] John Charpentier, *Napoléon et les hommes de lettres de son temps,* 4th ed. (Paris, 1935), pp. 135-137. Hereafter cited as Charpentier, *Napoléon.* A slightly different translation may be found in F. M. Anderson's *Constitutions and other Select Documents Illustrative of the History of France, 1789-1907,* 2nd ed. (New York, 1908), pp. 312-313.

[7] Article VIII of the concordat, moreover, provided that the priests were to say a prayer for the nation and its rulers at the end of Mass. *Church and Religious Affairs in Rouen during the Consulate and Empire.* Hereafter cited as *Religious affairs, Rouen.*

[8] *Religious affairs, Rouen.*

The birth of the King of Rome served as an occasion for one of the more spectacular ways in which Napoleon exploited the Church to build up a public sentiment favorable to himself—a *Te Deum*. This occasion also illustrates one of the main reasons for a *Te Deum*: an important event affecting the imperial family directly and personally, such as Napoleon's coronation or his birthday celebrations. Otherwise the *Te Deum* was generally sung either for changes of government effected by Napoleon, the establishment of peace, or, most often, for victories of the army.[13] The victory *Te Deum,* by promoting the impression that Napoleon was constantly victorious, likewise encouraged popular support of his military policies.

---

[9] J. M. Thompson (Ed.), *Letters of Napoleon* (Oxford, 1934), p. 234. Before this time some bishops had issued orders for prayers on their own initiative. *Journal des Débats et du pouvoir législatif* (hereafter cited as *Débats*), Ventôse, Year XII, *passim; Religious pamphlets, Meaux-Vannes.*

[10] Evidence shows that occasionally the municipal authorities requested prayers of the priests and vicars, who then asked the bishop for authorization. *Church and Religious Affairs during the Consulate and Empire: Contemporary pamphlets, 1803.* Naturally the municipal authorities would have been unlikely to take such a step without instructions from somebody higher in the administrative hierarchy.

[11] *Gazette nationale ou le Moniteur universel* (hereafter cited as *Moniteur*), October 16, 1806; *Church and Religious Affairs during the Consulate and Empire: Contemporary pamphlets, Agen-Le Mans* (hereafter cited as *Religious pamphlets, Agen-Le Mans*). The episcopal charges cited in the *Débats* of 5 Messidor, Year XI, show no sign that they were ordered by the government. A good deal of stress was laid on orders for public prayers for military success. Cf. *Moniteur,* 7 Messidor, Year XI.

[12] Napoleon, *Correspondance,* XV, 280; A. DuCasse (Ed.), *Mémoires et correspondance politique et militaire du prince Eugène* (hereafter cited as Eugene, *Mémoires*) (10 vols., Paris, 1858-60), VII, 46. A series of articles in the departmental press carefully laid the groundwork for special prayers requesting an end to persecution of the Irish Catholics by the Anglican Church. These were inserted under Fouché's supervision. L. Lecestre (Comp.), *Lettres inédites de Napoléon Ier an VIII-1815,* 2nd ed. (2 vols., Paris, 1897), I, 93-94. Hereafter cited as Lecestre (Comp.), *Lettres.*

If these *Te Deums* had consisted merely of the prescribed Catholic ritual, it would not be necessary even to mention them. But Napoleon ordered for them special prayers, the arrangement of special music, and a speech by the ecclesiastic in charge. The description in the *Clef du Cabinet* of the *Te Deum* for Easter, 1802, illustrates what was done with regard to the music. "The music was composed by Paesiello. In the midst of the playing of the religious music by several orchestras, troops preceded by a military band marched into the church carrying flags, and warlike chants mingled with religious ones." [14] At the fete to celebrate the peace of Amiens, a hymn by Desgrieux to the tune of "La victoire en chantant" was sung in all the theaters of Paris.[15]

If Napoleon himself did not personally write the bishop, the person left in charge while he was on campaign was one type of functionary whom he instructed to issue orders for a *Te Deum.* For example, his instructions to Marie Louise on the *Te Deum* for Luetzen read:

> Send a circular to the bishops telling them to sing a *Te Deum* and give thanks for Luetzen, and to offer prayers for the army and especially for me. Say I am necessary for the welfare of Europe, the empire, and the religion which I have revived and am called to strengthen as its truest and most sincere protector. [16]

Other members of the governmental hierarchy through whom he functioned included the Minister of Public Worship and the rulers of subordinate territories. Cardinal Fesch took the initiative in ordering a *Te Deum* for Pressburg—complete with a concert, a banquet, fetes, and an illumination—and Eugene sometimes acted on his own initiative; but the clergy so seldom did that the police deemed it worthy of mention when the Archbishop of Besançon, without having received orders from the government, directed that a *Te Deum* be sung. Frequently Napoleon's letter to the bishops asking for a *Te Deum* was quoted at the end of the bishop's order, and the governmental order was usually read in connection with the sermon in all churches. In general Napoleon wanted the *Te Deum* sung on the Sunday after the arrival of the news; especially was this true beginning in 1813, as then he was fearful lest some event intervene to spoil the good effect.[17]

---

[13] Occasionally the *Te Deum* was limited to certain areas. That ordered by Lebrun to celebrate Jerome's naval activities in Frimaire, Year XIII, was restricted to three departments around Genoa. *Moniteur,* 22 Frimaire, Year XIII.

[14] F. A. Aulard (Ed.), *Paris sous le consulat: recueil de documents pour l'histoire de l'esprit public à Paris* (4 vols., Paris, 1903-9), I, 200. Hereafter cited as Aulard (Ed.), *Consulat.*

[15] *Poésies révolutionnaires et contre-révolutionnaires* (Vol. 2, Paris, 1821), II, 62.

[16] Lecestre (Comp.), *Lettres,* II, 236. An indication of Napoleon's sincerity is his statement that it was hard to imagine the advantages gained in Egypt from adoption of the Moslem religion. Viscount Hugh Ebrington, "Memorandum of two Conversations between the Emperor Napoleon and Viscount Ebrington, at Porto Ferrajo on the 6th and 8th of December, 1814," (London, 1823), p. 18. He also stated, "I was Mohammedan in Egypt, I shall be Catholic here, for the good of the people. I don't care for religions." Charpentier, *Napoleon,* p. 27.

Episcopal charges to the clergy, through their extravagant praise of Napoleon, added to the impression left by the *Te Deums* that he was a great man. An example is the pastoral letter written on April 28, 1807, by the Bishop of Bayeux, who had repeatedly stressed Napoleon's paternalism in previous orders, telling the clergy that in their public instructions and private relations they were to seize every opportunity to make known Napoleon's paternal intentions and to stress that his sole aim in waging war was to obtain peace. Peace would permit him to assure the happiness of his subjects and the calm of Europe, to encourage agriculture, the sciences, and the arts, to enliven commerce, and to return to religion its empire.[18] Sketches for such charges were sent to the bishops, at first by the prefect and later from Paris. In 1810, for instance, the Prefect of Police, Réal, told the Bishop of Ghent to praise the emperor more in his charges. The bishop was expected merely to add the usual ecclesiastical amplification. After he had done so, the government authorities censored the charges before allowing them to be submitted to the priests.[19]

[17] Napoleon, *Correspondance,* XX, 29; XXIV, 212; XXV, 367; A. DuCasse, *Histoire des négotiations diplomatiques relatives aux traités de Morfontaine, de Lunéville, et d'Amiens, pour faire suite aux mémoires du roi Joseph, précédée de la correspondance inédite de l'empereur Napoléon Ier avec le cardinal Fesch* (3 vols., Paris, 1857), I, 58; *Religious pamphlets, Meaux-Vannes;* Lecestre (Comp.), *Lettres,* II, 249.

[18] *Religious pamphlets, Agen-Le Mans.* The aim was to have the men called in the 1808 draft report half a year early.

[19] Haussonville, *Église,* II, 239; Vicomte Hervé de Broc, *La vie en France sous le premier empire* (Paris, 1895), p. 208. Hereafter cited as Broc, *Vie.*

Additional pastoral letters of the bishops urged support of the government, telling of Napoleon's benevolence, or they pointed out that every priest should teach and practice respect for the laws and authorities.[20] Napoleon also attempted to rally ultra-montane Catholics to himself by focusing attention on the plight of the Irish Catholics. One instance was his rather ironic instruction to Portalis in 1807 to have some bishop in Brittany or the Vendée "take it upon himself" to draw up a charge to make known the persecution of Irish Catholics, and to recommend prayers for them and for their enjoying religious liberty. An article on the subject written for the *Moniteur* by Portalis was to serve as text for this charge.[21]

It will be recalled that Napoleon's section of the catechism stressed a Christian's obligations to the State. Various espiscopal letters and sermons admonished the populace that they could not be good Christians without being good citizens. Since people could not be good citizens unless they voted, the clergy urged them to participate in the elections. Especially in 1802, when they were pleased with the concordat, did the clergy prove an effective electioneering agent.[22]

Napoleon was very anxious that people be vaccinated, and one of the two most successful campaigns conducted by the clergy in fulfilling its task of trying to develop dutiful citizens was for this purpose. At the start of this campaign in 1805, the Minister of the Interior requested the clergy to assist, with the words: "Your influence is incalculable. We invite you to use the means of persuasion your ministry gives you to enlighten people on the happy results, the confidence they can have in it, and that their children especially should be." [23] If, as reported, the clergy was most successful with the interested but least educated classes,[24] Napoleon's decision to use it to persuade people that they should be vaccinated was extremely wise. Precisely this class would be most superstitious about taking any such step.

---

[20] *Religious pamphlets, Agen-Le Mans; Débats,* 16 Messidor, Year IX; *Religious pamphlets, Meaux-Vannes.*

[21] Haussonville, *Église,* II, 238.

[22] *Acts of local synods, 1800-1801* (Bourges); *Actes du second concile national de France, tenu l'an 1801 de J.C.* (3 vols., Paris, Year IX-X), II, 201; Baron A. de Calonne, *Histoire de la ville d'Amiens: Amiens au XIXe siècle* (Amiens, 1906), p. 40. Hereafter cited as Calonne, *Amiens.* Clerical activity may partially account for the increase of more than one-half million affirmative votes as compared with Bonaparte's first plebiscite.

[23] *Church and Religious Affairs in Orleans during the Consulate and Empire,* July 15, 1805.

[24] *Journal des Curés,* May 6, 1809. Letter of the prefect of Toulouse to the archbishop. Hereafter cited as *Curés.*

The other relative success was a more continuing campaign: to keep up the morale of conscripts already in the army, and to persuade the French uncomplainingly to register for the draft, in some cases ahead of schedule. As the Bishop of Clermont wrote to his clergy on July 27, 1805: "The evils from the resistance and desertion of conscripts are felt everywhere and are becoming a public calamity. It is worthy of our zeal and pastoral charity to take the means religion offers to prevent such great evils."[25] The Archbishop of Genoa in 1809 also sent a pastoral letter urging that the faithful be disposed to the duties of conscription.[26] Episcopal charges for these purposes appeared, indeed, for the classes of the Years XI and XII and for those of 1803, 1805, 1806, 1809, 1810, 1813, and 1815.

Usually the bishops instructed their clergy what to say in accordance with a circular letter received from the Minister of Public Worship.[27] For example, the Bishop of Le Mans at least twice, December, 1805, and January, 1809, sent out pastoral letters on conscription to be read in the pulpits. The first time, he had received from Portalis a paragraph of what to say, with stress on the sacred duties binding subjects to their prince and country.[28] Again in 1813 the Minister of Public Worship despatched a circular letter to the bishops, this time to encourage volunteering so as to win peace and defend France.[29]

To distribute the charges, each parish priest received as many copies as there were branch churches in the canton. These ordinances were always read from the pulpit, and sometimes published at nominal cost—or they might even be printed by the prefecture at government expense.[30]

Once the government had ordered certain types of sermons, its agents checked on what was actually said. This was usually the task of the police. After the police had reported to Napoleon, he worked through the Minister of Public Worship to reprimand and correct the clergy. Thus he could even inform a certain Robert, a priest at Bourges, that his sermon of August 15, 1805, had been very bad.[31]

---

[25] *Church and Religious Affairs in Clermont during the Consulate and Empire.* Hereafter cited as *Religious affairs, Clermont.*

[26] *Curés,* February 15, 1809.

[27] *Ibid.,* April 5, 1809; *Religious pamphlets, Agen-Le Mans; Church and Religious Affairs in Versailles during the Consulate and Empire* (hereafter cited as *Religious affairs, Versailles*).

[28] *Religious pamphlets, Agen-Le Mans.* Portalis' letter was evidently sent to all the bishops. Cf. *Religious affairs, Versailles.*

[29] *Religious affairs, Versailles.*

[30] *Religious affairs, Clermont; Religious affairs, Rouen; Journal de l'Empire*

By circular letter to the prefects, Portalis in 1805 ordered that the clergy, in connection with their sermons, should read the most recently arrived bulletins. Without any precise order from Napoleon, he and Fouché had agreed to adopt this practice. The prefects in turn issued orders to the sub-prefects, mayors, and clergy to execute. In December, 1805, however, Napoleon discontinued the practice.

> I see some difficulties on the subject of reading bulletins in the churches; I find this reading completely unsuitable, it is fit only to give the priests more importance than they should have; for that gives them the right to comment, and when there is bad news, they will not fail to comment on it. . . . M. Portalis has acted very wrongly in writing his letter without knowing whether it was my intention.[32]

(hereafter cited as *Empire*), March 7, 1813. The Bishop of Poitiers and the administration, for example, agreed on measures to have the circular to all the priests on the draft read from the pulpit. Ernest d'Hauterive, *La police secrète du premier empire* (3 vols., Paris, 1908), III, 110. Hereafter cited as Hauterive, *Police.*

[31] J. Latappy, "L'église et l'université sous Napoléon Ier," in *Le Correspondant* (1901), 1036; Napoleon, *Correspondance,* XI, 225; Aulard (Ed.), *Consulat;* F. A. Aulard (Ed.), *Paris sous le premier empire: recueil de documents pour l'histoire de l'esprit public à Paris* (3 vols., Paris, 1912-23), III, 432. This last item is hereafter cited as Aulard (Ed.), *Empire.*

The Protestant sermons were even more wont than the Catholic to stress civic virtues, pointing out that the Reformation had convinced people the most useful and honest citizen was the best Christian. The Protestant churches also urged their members to do their duty with regard to conscription, because fighting for Napoleon was the only way to keep for their descendants the many things he had done for the Protestants. *Religious pamphlets, Meaux-Vannes.* The Protestant pulpit also resounded with praise of Napoleon, especially for celebrations of his birthday, which coincided with the Catholic feast of the Assumption. *Journal typographique et bibliographique (1799-1810),* XIII, 300; Léon de Lanzac de Laborie, *Paris sous Napoléon* (8 vols., Paris, 1905-13), IV, 365 (hereafter cited as Lanzac de Laborie, *Paris*); Napoleon Pamphlets: *Protestantism in France during the Consulate and Empire: Contemporary pamphlets, 1802-13;* Frank Puaux, "La prédication protestante" in *Revue Chrétienne* (33rd year, vol. II of new series), 333. Both the Jews and Protestants also sang services of thanks for victories.

[32] Napoleon, *Correspondance,* XI, 500. It is interesting to note that some priests were pursuing the practice of reading bulletins well after Napoleon's

In 1809 the government, in ordering the priests to comment on the bulletins and to select only the passages of interest to read, did an about-face and followed the earlier lead of the Bishop of Tours, who had urged replacement of a dry reading with pointing out the deeds of bravery.[33]

Napoleon viewed education and religion as complementary to one another in the development of good citizens. Although education is outside the scope of this article, it is necessary to point out that the Catholic Organic Articles required that seminary teachers subscribe to the 1682 Declaration of Gallican Liberties and to teach its doctrine.[34] Seminary graduates might then reasonably be expected to preach that doctrine. Napoleon deliberately gave scholarships to the seminaries so as to have grounds for intervening to discipline them.[35] These provisions certainly worked to make the Church serve Napoleon. The Catholics did, however, have many schools, mostly small boarding ones, which completely escaped prefectoral surveillance.[36]

Napoleon further attempted to make sure the Church served him by obtaining closer control over religious news, so that the government might more easily initiate as well as censor news of this type. For this purpose he established in February, 1806, the semi-official *Journal des Curés,* to which he gave a monopoly of the religious press. The Archbishop of Paris named its editors, who, with those of the *Moniteur,* were the only ones to receive a salary even if their paper did not make a profit.[37] As early as August of 1807 the *Journal des Curés* was no longer satisfactory to Napoleon, who wrote: "Com-

---

prohibition of it. Probably a bulletin was read after Napoleon's "cease-reading" command only upon receipt of a special order from the bishop because extraordinary circumstances made the reading useful or necessary. *Church and Religious Affairs in Tours during the Consulate and Empire.*

[33] Haussonville, *Église,* II, 240; Hauterive, *Police,* III, 38; *Curés,* March 3, 1809; *Church and Religious Affairs in Tours during the Consulate and Empire;* Broc, *Vie,* p. 215. Joseph wrote Napoleon in late November of 1805 that he had authorized the Minister of Public Worship to write the bishops that the priests should read the bulletins on coming out of the parish Mass. Joseph, *Mémoires et correspondance politique et militaire,* ed. by A. DuCasse (10 vols., Paris, 1853-54), I, 329. Hereafter cited as Joseph, *Mémoires.*

[34] The Organic Articles for the Protestants provided that Bonaparte would appoint all academy and seminary teachers.

[35] Napoleon, *Correspondance,* XVI, 22.

[36] Louis Benaerts, *Le régime consulaire en Bretagne. Le département d'Ille-et-Vilaine durant le consulat (1799-1804)* (Paris, 1914), p. 323.

[37] Antonin Périvier, *Napoléon journaliste* (Paris, 1918), pp. 251-52.

plaints are raised against this sheet. It seems to be in the worst spirit and contrary to the liberties of the Gallican church and the maxims of Bossuet."[38] Although it continued to exist another four years, until 1811, it really was of little value as it did almost nothing but copy the *Moniteur*.

There was also censorship on religious topics, with the aim of making the Church a prop of society and the State.[39] Both political and literary journalists were forbidden to mention anything concerning religion. If permission was perchance granted to print something, it was granted only after the item had been seen by Napoleon or if it had been copied from the *Moniteur*. Especially did Napoleon want to keep people from thinking about the Jesuits, writing Fouché to instruct the editors of the *Mercure de France* and the *Journal des Débats* not even to mention the name "Jesuits,"[40] and to avoid arousing hatreds and parties which would trouble public tranquility. That was perhaps the main reason for the provision in the Organic Articles for censorship of foreign religious pieces, stating that writings from Rome and decrees of foreign synods had to receive the approval of the government before being circulated in France. Religious books were likewise carefully censored, with Count Artaud, a career diplomat, censor for a time.[41]

Napoleon worked through the department of either the interior or police with regard to what should be published. In other respects as well as this, indeed, the student of the period is somewhat surprised that the Minister of Public Worship, who headed the governmental machinery in the purely religious sphere, was not used more than he was, especially in place of the Minister of Police or the Minister of the Interior. The Minister of Public Worship did, however, supervise the insertion of such religious items as bishops' charges into the ecclesiastical papers and did order the printing and reading of materials. Having no administrative agents of his own, this minister had to rely on those of the police or interior. Thus it was the police who reported on the size of the crowds at the churches, the size being one indication of the effectiveness of the steps taken. The prefect, an employee of the interior department who also reported directly to the police, was by far the most important local agent. In addition to his already-mentioned functions, he sent printed materials to the priests of his department and ordered the printing of materials, such as addresses made in conjunction with the singing of a *Te Deum*. The supposedly spontaneous addresses made by clerics or clerical bodies were frequently the result of proddings from such governmental authorities as rulers of subordinate territories.[42]

---

[38] Napoleon, *Correspondance,* XV, 497.

[39] Victor Coffin, in "Censorship and Literature under Napoleon I," *American Historical Review,* XXII (January, 1917), 303, says the censorship also showed a trace of the secularizing spirit of the eighteenth century.

[40] Napoleon, *Correspondance,* X, 23.

[41] *Ibid.,* VII, 215; Lecestre (Comp.), *Lettres,* I, 180, 245-246; *Church and Religious Affairs during the Consulate and Empire: Anonymous pamphlets, 1805;* Lanzac de Laborie, *Paris,* IV, 351.

The desire of the government to exploit the Church is, therefore, clear. Whether that desire was to be fulfilled, whether the government's measures were to be effective, depended to a certain extent on the adroitness of the officials. Examples abound of instances in which government plans miscarried, either with the public or with Napoleon; only a few will be cited. In February of 1814, Napoleon told Joseph to stop the *Miserere* and the forty-hour prayers, ordered by the administration, as they showed a lack of confidence. A *Te Deum* in Marseille in 1805 was reported to have been ineffective because the soldiers did not attend it, and because the musicians, who had not been paid for the coronation fete, were unwilling again to perform for nothing. Napoleon tried to increase the effectiveness of the *Te Deums* by making sure they did not occur too frequently, but as early as 1800 the Parisian public was becoming sufficiently suspicious of the role of the government in them for the following statement to appear in the *Gazette de France*:

> The government does nothing and prevents nothing. It wants all cults to be free, and they are. . . . A paper said yesterday that it seems strange for an emphatic announcement to be made that at such an hour and day a *Te Deum* is to be chanted. . . . No, it is not strange; the *Te Deum* is destined for the public, of which the interested part has to be notified.[43]

The clergy in Genoa spoiled the effectiveness of a fete by celebrating it early. The *Te Deum* for Napoleon's birthday celebration in 1802

---

[42] Napoleon, *Correspondance,* XIX, 547; XXI, 395; *Church and Religious Affairs in Bordeaux during the Consulate and Empire;* Aulard (Ed.), *Consulat,* II, 647; *Church and Religious Affairs during the Consulate and Empire: Contemporary pamphlets, 1807-9; Church and Religious Affairs during the Consulate and Empire: Contemporary pamphlets.* Hereafter cited as *Religious affairs, Contemporary pamphlets.*

[43] Aulard (Ed.), *Consulat,* I, 450, 453.

V.
194

was described as drawing a big crowd but being very paltry. Publication in the *Moniteur* of a speech made by the Pope in secret consistory on June 26, 1805, tended to rearouse the very theological disputes Napoleon hoped to avoid. In Italian-speaking Turin several episcopal charges and clerical speeches lost much of their potential influence by being in French. But the crowning touch came when Napoleon found it necessary to dismiss from the Council of State, strip of all his functions, and exile forty leagues from Paris the very head of his organization for control of the Church. Portalis had incurred Napoleon's wrath to this extent by failing to prevent circulation of a libel made by the Pope, even though he had known of it, a libel "tending"—in Napoleon's words—"to provoke disobedience and contempt for authority," another illustration of what Napoleon called the "scandalous struggle of the priesthood" against his authority.[44]

Frequently external conditions were such as to prevent the government's plans from having the desired influence. When the concordat was promulgated, plans for an impressive ceremony, at which the colors were to be blessed, had to be abandoned because the army officers so keenly resented that agreement. The police reported shortly after the concordat was adopted that the salons were worried by the benediction of the flags, as the prevailing religious system made their members afraid to write because they feared the priests. Had the writers only known it, the priests were also fearful, afraid to preach for fear of saying too much. A priest in Lozère ran into another form of difficulty when the congregation made so much noise that he had to leave the pulpit; his audience was composed of relatives of conscripts, and he was preaching about the anniversary of Austerlitz. In vain did the French in Spain attend Mass and participate in the religious processions; the Spaniards, and the Spanish clergy, were not to be won over so easily. Although he may have been somewhat biased, Portalis reported that, in order to amount to anything, civil ceremonies had to be combined with religious ones; yet Joseph later reported that so long as the Pope remained a prisoner, religious ceremonies would not have a good effect among the Catholics. General religious opposition, already aroused by Napoleon's treatment of the Pope, became especially strong when he married Marie Louise, because thirteen cardinals maintained that his marriage with Josephine was still valid.[45]

---

[44] Napoleon, *Correspondance,* XXI, 353; XXVII, 128; Hauterive, *Police,* I, 456; Lanzac de Laborie, *Paris,* III, 531; Aulard (Ed.), *Consulat,* III, 206; *Curés,* April 16, 1809; A. Roussel (Pub.), *Correspondance de Le Coz évêque constitutionnel d'Ille-et-Vilaine et archévêque de Besançon* (2 vols., Paris, 1900-1903), II, 229. Hereafter cited as Le Coz, *Correspondance.* The Pope's speech appeared in the *Moniteur* of July 8 and in the *Gazette de France* of the following day. Le Coz also complained (*Correspondance,* II, 9) about publication of another speech by the Pope given on May 24, 1802. Napoleon must have thought several times before dismissing Portalis, a public servant who was constantly thinking about public relations. For instance, Portalis told Bonaparte it might be suitable to insert into the *Moniteur* a note on the resignations of the Italian bishops, and he sent him a translation of Cardinal de Rohan's resignation letter in case Bonaparte wanted to put it into the *Moniteur.* Count Alfred Boulay de la Meurthe (Ed.), *Documents sur la négociation du concordat et sur les autres rapports de la France avec le Saint-Siège en 1800 et 1801* (6 vols., Paris, 1891-1905), IV, 349, 351. Hereafter cited as Boulay de la Meurthe, *Concordat.*

Another circumstance hindering the effectiveness of Napoleon's activities was that in 1802 a majority of the clergy, of whom many refused to resign, would not take the oath of fidelity to the constitution. Fouché informed the prefects that the writings and correspondence of some of the bishops who had not resigned was the most powerful means of continuing divisions in the Church. The relative influence of the refractory and juring clergy—and of the clergy itself—varied from place to place. In Marseille the clergy was reported to be influential; in the Department of Hérault the religious feeling of the populace had so declined that the prefect ordered the mayors to close the cabarets during the hours of divine service. In this way he hoped to bring people into church. If the populace had not favored the refractory priests, the latter probably would not have performed their functions secretly in Deux-Sèvres. Deux-Sèvres, the Vendée, and Maine-et-Loire were, indeed, the departments about which it was reported that the refractory priests were secretly resuming their influence on the inhabitants. Although the police had reported in 1805 that 300 priests in the Vendée were attached to Napoleon and were preaching obedience, the priests were said to exercise a frightful

---

[45] *Church and Religious Affairs in Rennes during the Consulate and Empire* (Portalis to Napoleon, February 19, 1806); Sir John Hall, *General Pichegru's Treason* (New York, 1915), p. 298; Aulard (Ed.), *Consulat,* III, 7-8; Lanzac de Laborie, *Paris,* I, 329; IV, 226; Hauterive, *Police,* III, 99; Pierre Conard, *Napoléon et la Catalogne, 1808-41* (Paris, 1910), p. 367 (hereafter cited as Conard, *Catalogne*); Joseph, *Mémoires,* X, 69.

V.
194

royalist influence in 1815. The populace of the Côtes-du-Nord was fanatically opposed to the juring clergy. The clergies of Spain and Italy likewise sided with the Pope and were opposed to the French. Although it did not have much influence, the clergy of Nièvre, partly by refusing to recite a prayer for the emperor, was trying to be independent.[46]

This independence of thought was found in many of the religious pamphlets of the time. Numerous pamphlets advocated or argued against fidelity to the constitution. One even pointed out the inconsistencies of the constitutional church and its character of falseness. Other opposition pamphlets dealt with the resigning of episcopal sees, the Pope's opposition to various chapter elections in 1801, and the inconveniences of a national religion.[47]

While it is impossible to state whether all these pamphlets were written by refractory clerics, Napoleon did have to contend with members of the juring clergy who showed signs of independence. Some instances reported by the police were the failure of the four Rhenish departments to say the required prayers for the government; the refusal of the clergy in various places to read the bulletins, sometimes on the ground that religious ceremonies were exclusively for religious matters;[48] and such episcopal hostility to the new catechism, including the section on Napoleon, that it was not used in Finisterre. The Bishop of Le Mans had to reprimand his clergy in June, 1806, for not following his orders. The priests of Antwerp aroused Napoleon's ire by suppressing the prayer, *Domine, salvum fac imperatorem.* Normandy priests were reported to be favoring desertion. No fete was celebrated in 1806 for the anniversary of Austerlitz in the arrondissement of Valogne, Department of La Manche, because the clergy stayed away. In 1809 even the national council had to be postponed because of the clergy's esprit de corps and the fact that many clerics, including Fesch, were reluctant to obey the summons.[49]

---

[46] *Church and Religious Affairs during the Consulate and Empire: Contemporary pamphlets, 1802;* F. Uzureau, "La séparation de l'église et de l'état dans un grand diocèse (1800-1802)," in *Revue des sciences ecclésiastiques et la Science catholique,* (July, 1907), 17, in *Local church and religious affairs: Secondary material;* Hauterive, *Police,* I, 100, 141; II, 5, 30, 93, 307; III, 420; Wilhelm Hammer, *Napoleon als Feldherr, Regent, Staatsmann, und Politiker* (Stuttgart, 1833), p. 101; Haussonville, *Église,* V, 143; Conard, *Catalogne,* p. 367; Abbé Jacques Moulard (Pub.), *Lettres inédites du comte Camille de Tournon,* 1st Part: Politics and public opinion (Paris, 1914), p. 135.

[47] *Church and Religious Affairs in Rouen: Contemporary pamphlets, 1799-1806; Church and Religious Affairs during the Consulate and Empire: Contemporary pamphlets 1801, Authors* (such pamphlets hereafter cited as *Religious affairs,* with date); *Religious affairs, Contemporary pamphlets; Church and Religious Affairs during the Consulate and Empire: Contemporary pamphlets 1801, Anonyms; Church and Religious Affairs during the Consulate and Empire: Contemporary pamphlets, 1810-15* hereafter cited as *Religious affairs, 1810-15*); *Religious affairs, 1802.*

[48] The police reported this for Tours, Gap, Hautes-Alpes, Montpellier, and Loire-Inférieure after the reading of the bulletins in church had been forbidden by Napoleon.

Many signs showed, however, that from the government's point of view the situation was improving. As early as the Year VIII the *Journal des Débats* reported that every priest in the Department of Bas-Rhin had made a declaration of submission to the constitution. In the Year IX this same paper several times quoted the *Moniteur* with regard to taking strict measures against the refractory priests; by the start of the Year XI, however, there were no longer constant news items against the refractory clergy. Fouché took steps in the Year X to see that the prefects would not permit unauthorized religious services, though they were told to maintain fredom of conscience.[50] At the end of 1803, Bourbon agents reported to Louis XVIII: "The new clergy seems to consolidate itself daily. If Bonaparte's reign lasts long, it [the clergy] will probably end by taking root." [51] The police likewise reported, in 1804, that the clergy was gaining the people's confidence [52] and that the masses listened to prayers for the emperor even though they had not done so for the republic. Another report by the Bourbon agents stated that the bishops were in general docile, and available evidence would seem to corroborate that statement. Several bishops won appointments to the Legion of Honor for their docility, and Napoleon also gave gifts to new bishops, undoubtedly hoping further to attach them to his regime. Episcopal submissiveness was well illustrated by the bishop who stated that part of the task of religion was to produce good citizens, and by the Bishops of Poitiers and Quimper, who urged people to respond to the draft, the Bishop of Quimper even ordering that absolution be denied those who refused to serve in the draft. The bishops also ordered, and by their participation gave, a religious appearance and impact to the fetes Napoleon desired, and expressed the desire for religious unity in the country. Small wonder that when Montalivet was Minister of the Interior he reported that Napoleon was satisfied with the spirit of the clergy.[53]

---

[49] L. Remacle (Ed.), *Bonaparte et les Bourbons: Relations secrètes des agents de Louis XVIII à Paris sous le consulat (1802-1803)* (Paris, 1899), 201; Hauterive, *Police,* II, 176, 194; III, 99, 142, 166; *Religious pamphlets, Agen-Le Mans;* United States, Department of State, *Despatches* (France, John Armstrong to Smith, November 26, 1809); Léonce de Brotonne (Ed.), *Lettres inédites de Napoléon Ier* (Paris, 1898), p. 201; *OEuvres du comte P. L. Roederer,* pub. by A. M. Roederer (Vols. 3,4,6-8, Paris, 1859), III, 482.

[50] *Religious affairs, 1802.* Maintaining freedom of conscience required real courage on the part of a dictator who knew how large a proportion of the clergy was hostile to him.

[51] Remacle (Ed.), *Bourbons,* p. 442; *Débats,* 28 Thermidor, Year VIII; "Lettres du concile national à tous les catholiques de France," in *Council of 1801; Religious affairs, 1802.*

[52] At least everywhere outside Paris, the people did appreciate the reestablishment of religion. Boulay de la Meurthe, *Concordat,* V, 163-165.

Support also came from other sources. Innumerable pamphlets followed the government's line. Some of these were anonymous, others were written by known men for various occasions such as Napoleon's coronation. There were also some speeches which followed the same line of praise as the *Moniteur* for special ceremonies.[54]

If a clergy can influence public opinion, and its ability to do so is merely a question of degree,[55] then this docile clergy of Napoleon's should have had some effect favorable to him. When properly stressed, as it undoubtedly was by the juring clergy, the new catechism lesson had great potentialities for influencing the young people of France. Although it is difficult to measure the results of Napoleon's measures, relatively unbiased sources do offer favorable concrete evidence. The *Te Deums* celebrating the fall of the Bastille, 1

---

[53] Hauterive, *Police,* I, 133; Calonne, *Amiens,* pp. 18-27; Napoleon, *Correspondance,* X, 97; XV, 406; *Moniteur,* 5 Ventôse, Year XII (quoting Cardinal de Belloy's Mass of thanks for discovery of the Cadoudal plot), July 14, 1807, and July 1, 1811.

[54] *Religious affairs, 1810-15; Religious affairs, 1801.*

[55] Indirectly the police recognized the clergy's influence when it urged the consuls not to permit ministers of religion to abuse their influence to stop the triumph of republican principles. Aulard (Ed.), *Consulat,* I, 13.

Vendémiaire, and 18 Brumaire in the Years IX and X were purportedly good. A report from Brest stated that the bishop's speech on the concordat and against schism had produced the most desirable results. In 1804 the police reported that the influence of the former Bishop of La Rochelle was virtually nil and that the great majority of the inhabitants were devoted to the emperor. The reading of bulletins in the churches was reported to bring joy and enthusiasm to a peak. In this way the bulletins received much wider distribution than was possible with any other convenient method, and Napoleon's own prestige was enhanced. The prefect of Rennes was one who reported that having the priests read the bulletins was the only way to make them known because the people were illiterate but would listen. The police also reported in 1806 that the clergy of Montenotte would prove useful at the next conscription, and the prefect of Haute-Marne asserted that the priests had contributed to arousing the zeal of the conscripts.[56] Other testimony has already been given as to the effectiveness of various propaganda measures taken by the clergy as the result of government persuasion and pressure.

Perhaps the most conclusive evidence of all is found in the attitude of the lower classes. Since many of Napoleon's other propaganda measures—control of education, books, the press—did not directly affect the masses, use of the clergy became relatively more important with respect to them. And it was precisely from this portion of the population that Napoleon received his most steadfast support.

It is not a source of amazement, then, that the administrative hierarchy participated in virtually all phases of religious activity to make it serve Napoleon's ends. And when one contemplates the potentialities of such government control over the thought of the Church, he cannot but be a bit frightened, and a bit relieved that the clergy, compared with other French groups of Napoleon's day, did retain a relative independence.

Louisiana State University

---

[56] Paul Lacroix, *Directoire, consulat et l'empire. Moeurs et usages, lettres, sciences, et arts* (Paris, 1884), p. 210; *Débats,* 3 Vendémiaire, Year XI; Hauterive, *Police,* I, 103; II, 127, 166, 447; Le Coz, *Correspondance,* II, 241; Joseph, *Mémoires,* I, 329.

AMERICAN CATHOLICS AND THE IRISH LAND LEAGUE, 1879-1882

By

JAMES J. GREEN*

Perhaps the greatest public act of charity of the Catholic Church in the United States in the latter part of the nineteenth century was the sponsorship through its bishops and priests of Irish relief during the crisis of 1879-1880. Many of the American clergy were Irish and served congregations largely made up of immigrants from Ireland and their families. While nationality played an important part in this welfare movement, the almost universal extent of the collections proves that it was essentially an American Catholic project. When the danger of starvation in Ireland became evident in the late summer of 1879, more numerous pleas for aid were published in the Catholic journals of the day. Always top-heavy with news of Ireland, the papers now reprinted statements of the leading prelates of Ireland which showed the desperate situation of the people and the probability of a repetition of the famine of 1847.

One of the first officially to call the subject to the attention of his faithful was Bishop Caspar H. Borgess of Detroit. On November 13, 1879, he issued a circular to the clergy and laity of the diocese calling for special collections for Irish relief.[1] His plea was soon followed by those of Bishops Francis S. Chatard of Vincennes, William O'Hara of Scranton, Richard Gilmour of Cleveland, and Archbishop James F.

---

* Mr. Green is assistant archivist in the University of Notre Dame.

[1] New York *Freeman's Journal,* November 29, 1879. Archbishop James Gibbons of Baltimore was active in the collection of funds in his archdiocese at this time. In his Diary (p. 137), in the Baltimore Cathedral Archives, the following entries appear under the dates of February 17 and 26, 1880: "Mr. D. J. Foley at my request sent the following sums in behalf of the suffering poor of Ireland to the fol. sources. L 500 to the Mansion House Committee. L 400 to Most Rev. Dr. McHale, Tuam. L 400 to Most Rev. Dr. McCormack, Achonry. L 400 to Most Rev. Dr. Gillooly, Sligo. L 400 to Most Rev. Dr. MacEvilly, Galway. Mr. Foley chairman of the Irish Relief Committee has still a good sum on hand.

Mr. Foley sent L 200 additional to Bishop Logue of Raphoe Co. Donegal & L 200 to Bp. Conway of Ballina Co. Mayo & L 200 to Bp. Duggan, Clonfert, Loughren Co. Mayo. L 200 to Bp. McCarthy, Killarney Co. Kerry. L 20 to the nun of Kenmare."

Wood of Philadelphia. Before 1880 was a month old, practically every bishop in the country had urged participation in this mass work of charity either through special collections in their dioceses or through private donations.[2] Their pastorals or letters of commendation were published in various organs of Catholic news and read from the pulpit.

Publicity for the good work was country-wide. Every Irish-American journal eagerly spread the news of the call for funds by the American hierarchy. The New York *Tablet,* the Boston *Pilot,* and the *Catholic Universe* of Cleveland were among the leaders in publishing the news of the campaign. Many others, the *Irish World* among them, had given special attention to Irish news all along, and it now readily gave increased support to this charity. The New York *Freeman's Journal,* though not an Irish paper, called for full participation of all in the emergency. At the same time, the editor, James A. McMaster, declined to argue the "Irish Question," saying that any "argumentation in our columns would affect no practical results one whit. . ." Later, he stated editorially, "We have appeals of nearly all the Bishops of the United States urging contributions" for relief of the Irish.[3]

The pastoral of Bishop Gilmour (not of Irish descent) best summed up the feelings of the hierarchy of the country, stating facts that became common knowledge as the campaign progressed. The bishop's letter is also relevant in that it repeats forcefully the general indictment of the system that produced the hardships facing the Irish at that period.

> A system of landlordism has arisen that is a disgrace to a civilized age or nation; tenants without right in the soil they cultivate, or encouragement to improve, lest their improvements but increase their rents; no fixity of tenure, but dependent, day by day, on the will or whim of an agent; rack rents; the fairest portion of the land turned into deer parks or pleasure grounds for the 'gentry'—all this and more, while the people are reduced to potatoes and miserable hovels to keep them from cold and starvation, are not only a matter of grave moment to the Irish, but a matter of grave thought to the world, and should direct thoughtful observation to Ireland and to the cause of this periodic cry of distress among the Irish.[4]

The campaign for aid to Ireland was not confined to church collections and to the clergy exclusively. Prominent Catholic laymen organized mass meetings for the benefit of Irish relief. Peter L. Foy of St. Louis, Missouri, as early as November, 1879, organized such a meeting "to consider the condition of Ireland and devise means to extend aid to the suffering peasantry of that country." He assured the success of his venture by a unique and rather spectacular scheme. As he was to preside, he appointed 300 vice-presidents, "selected from among the most prominent, influential citizens of the city without respect to creed or nationality." The meeting was held on December 8 and the speakers included such distinguished and energetic personages as Joseph Pulitzer, ex-Lieutenant Governor of Missouri Charles P. Johnson, William L. Darcey, and Samuel Erskine. An appropriate set of resolutions was submitted and accepted by the meeting, stating in part that it was the duty of the government of Ireland "to place the comforts of a home within the reach of Irish frugality, industry and economy," and that those gathered had the right to send food and clothing to the distressed Irish.[5] A similar mass meeting was held on January 6, 1880, in Richmond, Virginia, with Bishop John J. Keane taking part along with well-known laymen of the city. At this meeting a sizeable fund was pledged for the destitute Irish.[6]

---

[2] New York *Freeman's Journal,* January 31, 1880.

[3] *Ibid.,* December 13, 1879; January 31, 1880.

[4] *Ibid.,* November 22, 1879.

From the first the Catholic donations were made on a private basis. Sometimes the chancellor of the diocese would remit the relief monies as they arrived to Irish bishops privately.[7] The *Ave Maria,* a Catholic family magazine published at Notre Dame, Indiana, received many contributions as a result of publishing appeals from Ireland. In answer to letters, the Reverend Daniel E. Hudson, C.S.C., the editor, sent small amounts to the Irish bishops, to the Reverend Edward Murphy, S. J., a missionary who travelled in the west and south of Ireland, to Lady Georgiana Fullerton handling relief work from London, to nuns in Queens and Cork Counties and the cities of Ballingarry and Mitchetstown, and to the famous "Nun of Kenmare," Sister Mary Francis Clare Cusack.[8] Because of the lack of any unifying agency, it has become practically impossible to estimate the amount of Catholic aid rendered. It has been estimated that the total amount privately sent to Ireland (which includes all Catholic collections) was $5,000,000 up to 1881.[9]

---

[5] *Catholic Universe,* December 11, 1879.

[6] *Catholic Standard,* January 17, 1880.

[7] New York *Freeman's Journal,* November 29, 1879.

[8] Letters in the Hudson Papers, Archives of the University of Notre Dame. For a few that have been published cf. *Ave Maria,* XVI (1880), 413, 517, 618, 673, 694, 755.

Though by far the greatest share of Irish relief came from Catholics, others willingly gave moral support and donations. The largest public collection outside of strictly Catholic channels was sponsored by James Gordon Bennett (a fallen away Catholic, however), owner of the New York *Herald*. Bennett's initial gift of $100,000 was augmented principally by American non-Catholic donations.[10] The *Herald* fund was given official indorsement by the United States government which "placed the frigate *Constellation* at the disposal of the committee, and in the latter part of March, 1880, the vessel sailed from New York. . ." with provisions for the Irish.[11]

As the collections for Irish relief were mounting in the winter of 1879-1880, the movement was stimulated and broadened as a result of the visit of Charles Stewart Parnell and John Dillon. These men were emissaries of the Irish National Land League. Michael Davitt, a young agitator of the earlier Fenian risings, was the reputed founder of the Irish Land League. While in prison for his Fenian activities, Davitt fully digested the principles of James Finton Lalor, editor of the *Irish Felon* during and after the famine period of 1847. John Devoy, another of the Fenians, had published letters describing the "New Departure" (as the League movement was first designated) in the Dublin *Freeman's Journal,* and Davitt (on parole) had revealed the plan to the Boston Irish in a speech at Mechanics Hall on December 8, 1878. The plans were simple. Because they aptly fitted the Irish situation in 1879, they were popular and highly successful.[12]

Davitt and Devoy determined to honeycomb all the sections of Ireland with organized bodies of men, "the exact counterpart of the Fenian Brotherhood, but with none of its secrecy." [13] And the objective would be revision of the land system this time, instead of home rule or political change. The battle cries of "Down with landlordism!" and "The land for the people" were electric and effective. By the fall of 1879 the local organizations were in full swing gaining local support and administering whatever relief funds they could raise.

---

[9] Norman D. Palmer, *The Irish Land League Crisis* (New Haven, 1940), p. 104.

[10] *Ibid.,* p. 99.

[11] *Ibid.,* p. 100.

[12] *Ibid.,* Chapter VI, *passim.*

[13] Philip H. Bagenal, *The American Irish and Their Influence on Irish Politics* (Boston, 1882), pp. 174-175; cf. also William R. Grace, *The Irish In America* (Chicago, 1886), p. 25.

Parnell and Dillon had only to tell the Irish-Americans what was expected of them, so great was the enthusiasm of the welcoming crowds for any action concerning their old homeland. Since April, 1879, Irish-American journals had been full of the progress of the Land League. Now the American press gave increasing space to the Irish question and sympathetic reports of the Parnell tour, which was a triumphant procession from city to city. Prominent public men greeted the Irish delegation and sympathized with them from the platform. The Reverend Henry Ward Beecher in Brooklyn stated: "I am in favor of the most serious, prolonged, and earnest agitation of public sentiment in America for the emancipation of the Irish peasantry from their present condition." [14] The Governors of Pennsylvania, Rhode Island, and New York were on the reception committees to greet the Irishmen. In Washington on February 2, 1880, Parnell addressed a joint session of Congress on the general topic of distress due to the land system in Ireland and the work of the Land League there. The legislatures of the States of Virginia and Kentucky accorded Parnell the same privileges and honor as the national Congress. In Boston, Wendell Phillips spoke along with Parnell with great sympathy for the Irish movement. "While I do not counsel bloodshed," he stated, "I do say that I honor citizens that won't lie down tamely under wrong and oppression." [15]

Governors Shelby M. Cullom of Illinois, Charles M. Croswell of Michigan, and James D. Williams of Indiana spoke out for the Irish cause when Parnell and Dillon appeared in their cities. The Chicago Irish turned out 10,000 strong to cheer them on. Bishop John Ireland of St. Paul spoke approvingly of the League when Parnell visited that city. "No fault can be found with the agitation," Ireland said. "The means are legal, the demands reasonable." [16]

Receiving the plaudits of the crowds and the compliments of public men did not occupy all of Parnell's time. Conferring with well-known Irish nationalists and members of Irish societies, he laid plans for the American auxiliary of the Land League.[17] And the enthusiasm shown his speeches in every region enrolled new and prominent support to the cause. Almost immediately a committee was established to collect and transmit relief monies to Ireland. This fund was called the Irish Famine Relief Fund and the committee was composed of John M. Devlin, secretary, and Drexel, Morgan & Company, treasurers. A separate fund was set up for purely League purposes outside of immediate relief.[18] This object was discussed in rather general terms. Charges against the abuses of the system of land tenure in Ireland were repeated, and the aims of the League when incorporated in an oration tended to be general and sweeping indictments of the British handling of the situation.

---

[14] Michael Davitt, *The Fall of Feudalism in Ireland* (New York, 1904), p. 194.

[15] *Ibid.*, p. 196.

[16] *Pilot,* March 13, 1880.

This confusion of aims—or vagueness of expressing the aims—probably resulted from the desire on the part of Davitt, Parnell, and other Land Leaguers to make the movement broad enough to include all elements interested in the Irish question. The League was avowedly an attempt to unite moderates, home rulers, extreme nationalists, repealers, farmers, tenants, Protestants, and Catholics—every faction of the Irish with the sole exception of the landlords—to change radically the land system. In the words of Parnell, the League intended "to make the occupiers of the soil its owners."[19]

Unanimity of action in the United States was achieved in the early stages of the movement, after misgivings on the part of some Protestants and Catholics. Bishop Bernard J. McQuaid of Rochester, New York, at first suspected that there was still an element of secrecy in the League in Ireland and withheld commendation for a time.[20] Manly Tello, editor of the *Catholic Universe,* expressed this concern in Catholic circles editorially when Parnell announced his visit, saying:

> . . . there were many who dreaded lest the movement would be captured by the socialistic agitators who under the pretext of nationality, and to

V.
194

---

[17] Davitt, *op. cit.,* pp. 209, 252, 368.

[18] Palmer, *op. cit.,* p. 99, claims that the visit was avowedly for relief alone, but that Parnell's attitude to other funds proved his political interest. The substance of Parnell speeches delivered in America refutes this proposition, however. Parnell was quite frank in admitting political aims, and he set up separate funds for relief and League purposes.

[19] New York *Freeman's Journal,* January 10, 1880.

[20] Frederick J. Zwierlein, *The Life and Letters of Bishop McQuaid.* 3 vols. (Rochester, 1926), II, 227. Later McQuaid became an enthusiastic supporter of the League.

> serve their own selfish ends, have vilified the Catholic Church, led men into forbidden societies, and reflected generally what discredit they could on a cause which of itself is worthy of the highest devotion.[21]

Yet he hastened to add that he would not consider Parnell "acceptable to that type of people."

In general, the complete program as expressed by Parnell and Dillon was eagerly adopted in America. The leaders here, besides numerous laymen, were the Catholic clergy and in particular the Irish. Most speakers and organizers of the American branch kept to the broad outline of the League in Ireland which included anyone who would give their support. "The Irish in America," said the Reverend Patrick O'Brien, pastor of the Immaculate Conception Church in Toledo, "and their fellow citizens of other nationalities have denounced the iniquitous Irish land system, so generally condemned at the bar of public opinion."[22] He went on to accept the aims of the Land League in Ireland completely:

> But while feeding the starving and clothing the naked, we must not forget the infamous land system that has worked its wickedness. We must also aid the Irish Land League to carry on their constitutional fight against the infamous land system, the prime cause of Ireland's distress. We must remove the cause while we are alleviating the effects.[23]

During Parnell's tour many leaders entered the movement, speaking energetically and spreading the agitation in America. Gatherings were organized largely along parish lines or as city-wide mass meetings. The character of this more or less spontaneous activity can best be shown by repeating excerpts from these early expressions. However, the general and infectious spirit of Irish nationalism should always be kept in mind. For in this early period especially the movement seemed centered on this single theme. And the rather diverse and often thoughtless expressions used by the speakers in whipping up the spirit of the people seems to reveal the lack of a unifying agent, and a particular desire to say almost anything as long as the audience was moved to immediate action—principally to parting with a donation for the cause.

In Buffalo, the Reverend Patrick Cronin, editor of the *Catholic*

---

[21] *Catholic Universe,* December 18, 1879.

[22] *Ibid.,* January 29, 1880.

[23] *Ibid.*

Union and Times, was especially outspoken for the cause, and in the language of the day, mingled pathos with a radical plea. One of his talks was quoted by the Boston *Pilot* as follows:

> When it is further considered that those vast estates were originally plundered from the rightful owners and bequeathed in title-deeds stained with the tears of the exiled and red with the blood of the slaughtered, we need not be surprised if today there are many good, law-abiding men who believe that a touch of Christian Communism in Ireland would not be so terrible a crime. It is surely hard to reconcile the present land allotment in Ireland with the belief that the beneficient Father of all intended this earth and the fulness thereof for man's use and benefit; and it seems far from heaven's decree that the storied hills and rich laughing valleys of that island should be grasped by the foreign residing few—while the many can scarce possess an acre, and are doomed to semi-starvation amid the fat fields once owned by their fathers.[24]

Major Matthew J. McCafferty in Worcester, Massachusetts, also spoke in a mildly radical vein the second week in February. "The state exists for its inhabitants, not for wolves, but for men," he said, and he went on to decry those who shouted "communist!" at Parnell. The value of property, he maintained, was lost if men starved. "May a whole people be starved . . . rather than that some men's private right should be assailed?" he asked. And in answer he stated that the full fruit of a man's labor should be enjoyed by him—only then would contentment arrive and complaining cease.[25]

And at this time the Reverend Edward McGlynn, the highly respected pastor of St. Stephen's in New York, was also voicing his opinion on the question. He declared,

> that the whole world had a right to demand the English government should make such laws as would prevent the constantly recurring famines in Ireland, and that the best way would be to allow Ireland to try the experiment of governing herself.[26]

Immediately after the Irish National Land League was formed in Ireland, William J. Gleason of Cleveland, an ardent Irish nationalist, organized the first branch of the League in this country in 1879.[27]

---

[24] January 10, 1880.

[25] *Pilot,* February 21, 1880.

[26] *Ibid.,* February 28, 1880.

[27] Thomas P. O'Connor and Robert M. McWade, *Gladstone—Parnell and the Great Irish Struggle* (London, 1886), p. 637.

Very little organization, however, actually took place here until the visit of Parnell. William Purcell, editor of the Rochester *Union and Advertiser,* sparked an early organization in that city. In New York, Michael D. Gallagher became "the President of the first branch of the League, started in America under Mr. Parnell's advice."[28]

Branches of the Land League multiplied swiftly and by the summer of 1880 there were literally hundreds. The movement was nationwide and every large city had many local Leagues. The Provisional Central Council that Parnell named before he left, met May 18-19 in Trenor Hall, New York. The Council included "some two hundred active sympathizers from different parts of the country."[29] Patrick A. Collins, a prominent lawyer from Boston, and a graduate of Harvard Law School, presided at the conference. The meeting elected James J. McCafferty president, William Purcell vice-president, Michael Davitt (having just arrived from Ireland) secretary, and the Reverend Lawrence Walsh treasurer, of the Irish National Land and Industrial League of the United States. The League in America now entered into an enthusiastic period of organization and activity. Hardly a night passed without local meetings in the large cities, and a large mass meeting was held weekly until the hot summer nights made indoor meetings impractical. The chief topics discussed at these meetings—always in a rich Irish nationalist tone—were the need for aid and the purpose and activities of their own clubs.

John Boyle O'Reilly, the editor of the Boston *Pilot,* best summarized the particular aims of the American Land Leagues.

> Irishmen in America can give most effectual aid, first, by enlightening American public opinion as to the working of the landlord system, and by exposing, through the columns of the American press the oppressions and outrages which are practiced on the tenant farmers of Ireland. Second by the immense moral influence which their support exerts on the people at home [Ireland], encouraging them to be steadfast in the struggle, and not to give way to despair.[30]

---

[28] *Ibid.*, p. 807. Zwierlein, *op. cit.,* II, 238, claims Purcell's organization was the first in this country, founded in February, 1880. However, the New York branch and one in Boston (O'Connor and McWade, *op. cit.,* p. 481) also claim the honor, not to mention the Cleveland organization of 1879.

[29] New York *Tablet,* March 26, 1881.

[30] *Pilot,* May 15, 1880.

Thirdly, the Americans could give money to finance the movement in Ireland on a scale to insure success. He added the plea of those in Ireland:

> The league appeals to the Irish in America to aid it in this great work, and with their assistance it will undertake, within a short time, to destroy that fabric of Irish landlordism which has for so many years been the curse of our common country.[31]

At the insistence of Robert E. Thompson, professor of political economy at the University of Pennsylvania, the May convention added to the primary aim of giving "mutual and material aid to the land movement . . . an equal solicitude for manufacturing, mining, fishery, and commercial industries" to insure future prosperity.[32] The agitation continued to be centered on land reform, however, and mention of Ireland's manufactures was incidental. The national committee scheduled speakers and corresponded with local leagues. During the summer Michael Davitt travelled throughout the country and helped the local branches in their organizational problems.

Irish journals played an important role in the spread of the League, giving over a large portion of their columns to the movement, publishing notices of meetings, lists of contributions and excerpts from the hundreds of speeches given throughout the country. The *Irish World* conducted its own program for the local leagues beginning in the summer of 1880. "It issued declarations of principles, constitutions and circulars, appealing to the branches to communicate with and send their money to its office." [33] Patrick Ford, editor of the paper, was, perhaps, the most enthusiastic supporter of the movement in this country. Other papers, such as the New York *Tablet,* the *Catholic Universe,* and the *Pilot* carried local league news, letters from the national officers, and notices of important meetings in other communities.

Although the Irish Catholics formed the greater part of the League, Patrick A. Collins was able to report early in 1881 that in the Land League "are all classes and kinds of people—Radicals, Conservatives, Catholics, Protestants, Jews, pagans, black and white, rich and poor

---

[31] *Ibid.,* May 15, 1880.

[32] Davitt, *op. cit.,* p. 248; New York *Tablet,* March 26, 1881.

[33] New York *Tablet,* March 26, 1881.

. . . and in the Land League they meet on a common platform."[34] Strangely, Collins did not add "men and women's Leagues." The Ladies' Land League branches formed an extremely important and active section of the movement. Fanny Parnell, sister of the Irish parliamentarian, was responsible for the founding of the Ladies' Land League of New York in the fall of 1880. Her mother, Delia T. Stewart Parnell, became the first president of the branch. Later Anna Parnell, another sister of Charles, formed the Ladies' Land League in Ireland.[35] Sabina Davitt (a sister of Michael Davitt) and Ellen A. Ford co-operated with Fanny Parnell in organizing American branches of the Ladies' Land Leagues. The contribution of Fanny Parnell in the fall of 1880 was not confined to organizational work. Her fiery verse made her the American complement of the Irish Land League poet, Timothy D. Sullivan. One of her more famous poems, "Coersion—Hold the Rent," cannily predicted events to come in Ireland.

Hold the rents and hold the crops, boys;
  Pass the word from town to town;
Pull away the props, boys,
  So you'll pull Coersion down![36]

This refrain and its accompanying verses were widely reprinted in the United States and Ireland. The idea of holding the rent took root in the fall of 1880, and the issue of no-rent was to become vital in the following year.

Despite the great spread of Land League branches—including the Ladies' Leagues—there was great need for leadership on the national level. Father Lawrence Walsh, the national treasurer, was the only active member of the national committee. Davitt had returned to Ireland in September, and the resignation of James J. McCafferty had limited the personnel and work of the central agency. To promote a closer unity of the branches, and to gain "more concerted action and a more effective organization," Father Walsh issued a call to delegates of the various branches "to meet in convention at Buffalo, N. Y., on the 12th and 13th of January, 1881."[37] The Buffalo convention heartily endorsed "the policy and principles of the Irish National Land League of Ireland" and pledged to it the steadfast support of the American League.[38]

---

[34] *Ibid.*

[35] Palmer, *op. cit.*, p. 268; Davitt, *op. cit.*, pp. 256, 299.

[36] Davitt, *op. cit.*, p. 267.

[37] O'Connor and McWade, *op. cit.*, p. 473.

Archbishop John J. Williams of Boston was moved to remark after the convention had closed:

> . . . feeling in this crisis in the history of land law reform that the principles laid down in the platform of the Land League Convention in Buffalo, N. Y. . . . are justified by religion and morality, we extend our earnest and heartfelt sympathy and cooperation to all those who are laboring in such a just and righteous cause as long as they are guided by these principles.[39]

And in the presence of Bishop Michael A. Corrigan the priests of the Diocese of Newark approved the spirit of the Land League and determined "to aid it . . . by the voice, by the pen, and by the purse." [40]

On February 7, 1881, Patrick A. Collins, the president-elect, keynoted the new spirit of the American Land League by issuing a declaration from Boston. Since $2,000,000 annually was leaving this country to support those in Ireland, he wrote that this Irish question "becomes an American economic question." Describing conditions in Ireland, Collins continued,

> Rent is based, not upon the humane, economic principle that the soil is first to repay the tiller for his toil and outlay, but upon a calculation of what can be squeezed out of the ragged, wretched tenant, and out of his friends abroad. . . . is it any wonder that the people are described as 'the worst housed, the worst fed and the worst clad of any in the world?' [41]

He summarized the resolutions of the Buffalo convention in one sentence:

> . . . to make the case of Ireland fully understood in America, so that the public opinion of this republic shall be intelligently and forcibly expressed on the side of justice and liberty in Ireland; and to aid, by our sympathy and means, the splendid march of the Irish people on to justice, prosperity and self-government.[42]

---

[38] New York *Tablet*, March 26, 1881.

[39] Zwierlein, *op. cit.*, II, 240.

[40] *Ibid.*

[41] O'Connor and McWade, *op. cit.*, pp. 478-479.

[42] *Ibid.*, pp. 480-481.

The enthusiasm shown at the convention, aided by reaction to the passage of the Coersion Act on March 2, 1881, by the British Parliament, caused the Land League in the United States to enter its most active period. The Coersion Act suspended *habeas corpus* and provided for the imprisonment of any "reasonably suspected" person, if the authorities so wished.[43] It was clearly aimed at the suppression of the League in Ireland. As a result, activity in the United States increased, old branches were revived and new organizations activated. The unanimity of the American hierarchy concerning the Land League reached its apogee at this time. The Coersion Act had literally "raised their Irish." The usually conservative Bishop McQuaid commented at a protest meeting:

> I hope that the men in Ireland will continue to speak until the jails are full, and when no more men can be found, let the women begin. When the mighty army of England attacks women, then will go forth from America a shout of indignation that will enter Windsor Castle till she who is Queen of England shall blush for shame.[44]

The bishop then went on to give his hearty approval to the efforts of the Land Leagues in both countries.

The New York *Tablet* noted the unanimous support of the hierarchy in both countries (with the sole exception of Archbishop Edward McCabe of Dublin, a sympathizer with the landlords.) After quoting many prelates, it reached the conclusion that with the

> united protests of bishops and priests of Boston, Newark, Hartford and other dioceses in America against the oppressed state of the peasantry of Ireland, it can no longer be said that the Catholic bishops and priests are opposed to the Land League agitation.[45]

The depth of the general sympathetic feeling in Catholic circles reflected itself in a number of significant events. One hundred and fifty students and seminarians formed a branch of the Land League at Mount Saint Mary's College, Emmitsburg, Maryland, on March 16, 1881.[46] And the next day, in many of the larger cities, thousands of Irishmen celebrated St. Patrick's Day, giving special emphasis to the Land League campaigns. The annual St. Patrick's banquets and parades were drastically curtailed, as they had been the previous year, and the savings turned over to the cause. Mass meetings and dinners were held as special benefits for the Land League funds.[47] Many parish priests preached the Sunday sermon on the topic. The propriety of discussing the Land League question from the altar was defended by Father Sylvester Malone, pastor of SS. Peter and Paul Church in Brooklyn. The Church was always ready to assist the burdened and troubled, he reasoned, and since the Irish were oppressed, it was only right that it should support the movement.[48]

---

[43] Palmer, *op. cit.*, p. 246.

[44] Zwierlein, *op. cit.*, II, 242.

[45] New York *Tablet*, April 2, 1881. Palmer, *op. cit.*, pp. 119-120, makes this point in regard to Ireland.

[46] New York *Tablet*, April 2, 1881.

Far more numerous were the priests who took to the platform for the cause of the Irish. Very few could escape the demands for a few words by the parishioners at local League meetings. The Reverend Patrick Ryan told his listeners that "the land of Ireland belonged to the Irish people" by God's decree and only their folly and cowardice would deprive them of it.[49] Father Walsh was in constant demand. Father Patrick Cronin defended the League in speeches and in issues of the *Catholic Union and Times.* The Reverend Thomas J. Conaty stumped New England, and the Reverend Maurice F. Dorney filled many speaking engagements in the Chicago area.

In the middle eastern states, Mayor William R. Grace and Michael D. Gallagher of New York, and Terence V. Powderly of Scranton, prominent labor leader, were well-known to League audiences. Martin I. J. Griffin of Philadelphia added the prestige of a Catholic historian to many meetings. Maurice F. Wilhere, active in Irish societies in the same city, was also a prominent speaker. J. McCarthy Sculiy of New York repeated a speech before many local groups, dwelling on Irish economics and manufactures. Hundreds of speakers appeared before the thousands that were interested members of the leagues.

Non-Catholic support at this time was also plentiful and outspoken. In St. Louis the Reverend George C. Betts, an Episcopalian, was the principal speaker at many Land League meetings. In May, 1881, Henry George gave the main talk at a mass meeting protesting the arrest in Ireland of Michael P. Boyton, an American citizen. Applauding the efforts of the Irish, he nonetheless reminded the audience of his pet theory—that the Irish effort was but a part of a world-wide crusade against a pernicious system. The movement "should interest every American," George stated, "just as much as it should every Irishman." [50]

---

[47] *Ibid.,* March 26, 1881.

[48] *Ibid.*

[49] *Ibid.,* June 11, 1881.

But perhaps the most energetic and indefatigable worker among non-Catholics for the Irish cause was the former abolitionist and well-known journalist, James Redpath. Averaging a hundred major addresses a year, he stumped the country for the Irish. His talks were supplemented by newspaper articles appearing in the *Commercial Advertiser*. These stories led one editor to remark:

> The fact of an American journal of the weight and influence of the Advertiser sustaining the Land League movement is of the greatest importance, and will tend to place the grievances of Ireland before a class of readers which Irish-American journals can not reach.[51]

Talks About Ireland by James Redpath was published in 1881. In the process of reporting Irish activity, Redpath further insured himself lasting fame by coining the word "boycott" with the help of the Reverend John O'Malley of Ireland. Boycott went from popular usage to a recognized noun. "Boycotting," the verb, enriched the store of weapons of trade unions the world over.[52]

Another faction fervently fighting for the relief of the oppressed Irish was the small group known as "dynamiters," "skirmishers," or "action men." Jeremiah O'Donovan Rossa, victim of prison atrocities at the hands of British jailers, was the nominal leader of this segment of Irish nationalists. Because of heroism shown in Fenian activities and his prison record, a "skirmishing fund" he conducted in the late 1870's in this country was highly successful. Part of the fund financed John Holland's first submarine, then called a torpedo.[53] Other money supposedly financed dynamite schemes against the English. O'Donovan Rossa's presence was usually welcome at League meetings, but his incendiary plans for revenue were denounced. When O'Donovan Rossa and a certain Patrick Crowe of Peoria, Illinois, vied for the notoriety of instigating a number of recent English ship explosions, they were soundly denounced by everyone. Speakers like Judge John Brennan of Sioux City, Iowa, who blandly stated, "we do not propose to sacrifice our men in so-called honorable warfare . . . when one man can carry in his pocket sufficient material to sink the proudest ship afloat" may have pleased extreme nationalists, but not the general run of Irish-Americans.[54] Timothy M. Healy wrote about such affairs correctly.

---

[50] *Ibid.*, April 23, 1881.

[51] *Ibid.*, July 9, 1881.

[52] James Redpath, *Talks About Ireland* (New York, 1881), pp. 81-82. Captain Boycott was a notoriously cruel Irish landlord agent who incurred "social excommunication" at the hands of Irish Land Leaguers.

[53] Timothy M. Healy, *Letters and Leaders of My Day*. 2 vols. (New York, 1929), I, 48.

> It cannot be too clearly stated that the organs of the Irish people in America continually denounce incendiary schemes, and with few exceptions our countrymen will have nothing to do with them.[55]

The insinuations of the dynamiters, though befogging the issue and discrediting the Irish in the eyes of some, did not seriously harm the cause. Although the dynamiters supplied examples for the enemies of the Irish and for the American press to point out and ridicule, other issues soon drowned out the bleatings of the action men.

The Land Act of 1881, in which the British Parliament made significant concessions to the Land League agitation by modifying and limiting landlord rights, was passed in August. Activity in Ireland had quieted down due to a systematic imprisonment of Ireland's Land League leaders and organizers. However, the quiet was but a prelude to the tense and dramatic events of October. On October 13 Parnell was jailed; five days later he and the executive committee of the League issued the "No-Rent Manifesto." Two days later the League was formally outlawed by the British minister, Forster, chief secretary for Ireland.[56]

There was a tumultuous reaction in the United States. Nationalist feeling rose to a new high. Activities of all Irish societies and local Land League branches were speeded up to meet the emergency. An

[54] New York *Tablet,* June 25, 1881.

[55] New York *Tablet,* April 15, 1882. Healy wrote a weekly series of articles entitled "The Irish in America" which was first published in Ireland's *Newcastle Chronicle.* The *Tablet* apparently reprinted the entire series.

[56] Palmer, *op. cit.,* pp. 293-300.

English traveler in this country at the time reported, speaking of the Irish in the United States:

> It is hard to realize the intensity of their romantic national sentiment. I have met men of the second generation, sons of Irish parents, American in voice and appearance, who have never set foot on Irish soil, with as ardent an affection for Ireland as the most National native-born inhabitant of Cork, the very capital of Irish nationality.[57]

A part of this nationality was expressed in a resolution adopted by a mass meeting at Cooper Institute, New York, early in November, 1881.

> Resolved: That we affirm our undying devotion to the principles of Irish nationality—principles which have survived centuries of war, woe and want.[58]

Though the high degree of national sentiment was a tremendous unifying force among the Irish, the policy of no-rent raised an issue that was to deepen division among them. As far back as Parnell's tour, the possibility of no-rent action was apparent.

In Lowell, Massachusetts, Parnell stated that the League had "urged tenants to secure a reduction in rents, and to pay the shopkeeper whom they owe first, rather than the landlords." [59] And in Brooklyn at the Academy of Music, for the benefit of Americans he repeated the instructions given to Irish tenants:

> Don't pay any more rents than your land has earned, and if your landlords refuse you an abatement, do not pay any rent until they come to their senses. The natural result of this will be that the tenants will be able to get these estates when they are sold.[60]

The *Pilot* reiterated this plan during May, 1880, editorially.[61] In September, 1880, General William S. Rosecrans wired the League in Ireland, "A hundred thousand people here ask you to hold the harvest." [62] Redpath, in Ireland the same fall, reflected these sentiments in an address to the Irish.[63] And in October, Fanny Parnell's

---

[57] Bagenal, *op. cit.*, p. 107.

[58] New York *Tablet,* November 19, 1881.

[59] New York *Freeman's Journal,* January 24, 1880.

[60] *Ibid.,* January 17, 1880.

[61] *Pilot,* May 15, 1880.

[62] Davitt, *op. cit.*, p. 268.

[63] *Ibid.,* p. 268. Edmund F. Dunne, *Ireland. Rights, Wrongs and Remedies* (Chicago, 1881), p. 56, said no-rent was the principal Irish weapon.

"Coersion—Hold the Rent" gained wide circulation. Michael J. Breslin, who later came out against no-rent, stated that the manifesto was issued because the people in Ireland "were assured that if they did not issue it, the League in America would not support them." [64]

The *Irish World,* always in the van of the land movement, played an important role in agitating for a no-rent policy, urging its adoption from the first.[65] In an interview, Thomas P. O'Connor, M.P., admitted that "it is notorious that this programme is a programme which a considerable portion of these Leaguers have been eagerly demanding." [66] Redpath, observing the September National Convention in Dublin in 1881, testified that no-rent was "urged by that class of Land League whose origin is the *Irish World.*" [67] Many cablegrams from America supported this view and the paper itself cabled, "No rent, no compromise." [68]

The wishes of the *Irish World* were not immediately realized. The Dublin convention decided to test the Land Act passed in August. The manifesto for no-rent was not issued until a month later, in October, after Parnell's arrest. After repeating the grievances of the Irish, the document advised the tenant-farmers "to pay no rent under any circumstances to their landlords until the government relinquishes the existing system of terrorism and restores constitutional rights to the people." [69] Reaction to the manifesto was swift and lethal in Ireland. Two days later, the Lord Lieutenant of Ireland (Cowper) proclaimed the suppression of the Land League as an "unlawful and criminal Association." [70] The League in Ireland "by its own act . . . invited destruction." The no-rent policy divided the supporters of the League, alienated the clergy, and in truth proved to be the last act of the Land League in Ireland.[71]

In the United States the manifesto was received with ardor by some and resistance by others. Patrick Ford, naturally, was elated.

---

[64] New York *Tablet,* December 17, 1881.

[65] Palmer, *op. cit.,* p. 298.

[66] New York *Tablet,* November 5, 1881.

[67] *Ibid.,* October 29, 1881.

[68] *Ibid.,* October 29, 1881; Palmer, *op. cit.,* p. 284.

[69] Palmer, *op. cit.,* p. 297.

[70] *Ibid.,* p. 300.

[71] *Ibid.*

He gave the pronouncement top billing on page one of the *Irish World* and viewed it as the beginning of the struggle for land that could only end in triumph.[72] The New York *Tablet* took issue with Ford, calling him the "most dangerous friend to the cause among Irish nationalists." He was the means, the paper said, "of egging on the Land League to such extremes as the issuing of the 'No Rent' manifesto." Now, the *Tablet* maintained, the cause of the League would lose support in America.[73] But Thomas P. O'Connor, a guest of the League in the United States, was more enthusiastic. "It is a programme which is dramatic and thrilling," he said, "and will therefore excite an enthusiasm that more moderate courses would not command." [74] He predicted that the American Irish would give millions now instead of thousands.

The nationalist fervor, already alluded to, came to a climax in the Chicago Convention of Irish Societies. In November, Patrick Ford, Patrick A. Collins, and John Boyle O'Reilly joined a visiting delegation from Ireland to issue "a summons to the entire race and all its friends in America," to meet in convention at Chicago.[75] The meeting was to discuss the present crisis and "to make a full demonstration of all forces favorable to the Irish cause." [76] The National Irish Convention of November 30, December 1-2 included 845 recognized delegates. Applicants from a "Spread the Light Club" were denied admittance because of socialist leanings and political motives.[77] The Reverend George C. Betts of St. Louis was elected permanent chairman and Father Thomas J. Conaty, ardent Land Leaguer, was chairman of the resolutions committee. After rejecting a group of theoretical propositions proposed by the Ford faction, the committee resolved to indorse no-rent "as a swift and smiting instrument to abolish utterly" landlordism and oppression, and to pledge a quarter of a million dollars by February 1, 1882, for the contest with the English government.[78] The resolutions were adopted in the heat of a most fervent nationalist demonstration against England. The delegates treated matters as a declaration of war and revolutionary utterances were not subdued. Father Lawrence Walsh proclaimed himself a Nationalist and put the question, "has Ireland a just cause for rebellion? I answer you and swear it by the Eternal God!" [79] The Reverend Cornelius F. O'Leary, delegate from Missouri, seconded the pledge for $250,000 by stating, "I subscribe $50 and will raise more; and I here offer my services as chaplain to the Irish army." [80] Before the convention adjourned a permanent committee was chosen. In the words of the Land League bulletin reporting to the branches after the convention, the committee "looked . . . to the grouping . . . of all patriotic Irish organizations on this continent under one head." [81] The committee functioned sporadically until its purpose was accomplished in the absorption of the Land League by the Irish National League of America in 1883.

---

[72] *Irish World,* October 29, 1881.

[73] New York *Tablet,* October 29, 1881.

[74] *Ibid.,* November 5, 1881.

[75] O'Connor and McWade, *op. cit.,* p. 495. The Reverend Eugene Sheehy, Thomas P. O'Connor, and Timothy M. Healy were the Irish delegation.

[76] New York *Tablet,* November 19, 1881.

[77] O'Connor and McWade, *op. cit.,* pp. 496-497.

[78] *Ibid.,* p. 501.

Reaction to the convention was immediate. Bishop McQuaid upbraided the priests who took part in the convention, upheld the decision of the bishops of Ireland against the no-rent policy—even going so far as to call it heresy—and intimated that men of secret societies and "wild revolutionists" influenced the convention.[82] Conservative opinion among laymen also directly refuted the no-rent indorsement. Bishop Gilmour of Cleveland unequivocally and categorically rejected no-rent as contrary to the fifth commandment and "based on the communistic doctrine, 'property is robbery.'" [83] At the same time he stated:

> If ever a people were justified in rebelling against oppression the Irish are. On the right of Ireland to rebel against England there is no question. Ireland has the right to rebel against England.[84]

He added, however, that there was no reasonable prospect of success and, therefore, revolution was not morally defensible.

Even in the light of such pronouncements, the majority of the American Land Leagues accepted the endorsement of the no-rent policy.

---

[79] New York *Tablet*, December 10, 1881.

[80] *Ibid.*

[81] *Pilot*, December 24, 1881.

[82] Zwierlein, *op. cit.*, II, 259-260, 265.

[83] *Ibid.*, II, 264, 273.

[84] New York *Tablet*, March 4, 1882.

Most, like Michael J. O'Farrell, newly-consecrated Bishop of Trenton, New Jersey, regretted that the no-rent policy was taken up by communists literally, as the doctrine was merely a temporary expedient. "Let the principles of O'Connell, Parnell and Davitt prevail," he stated, and he added, "I speak not as a bishop or a priest, but as an Irishman." [85] Others were more extreme. The Reverend Edward O'Gorman stated the Irish were justified in never paying rent—they had paid enough to purchase their land. He was careful at the same time to limit the no-rent doctrine to Ireland.[86] Bishop Patrick W. Manogue of Grass Valley, California, presiding at a League meeting at Virginia City, Nevada, "thoroughly endorsed the 'no-rent' manifesto." [87] The Reverend Leonard P. McKiernan, after Mass on Sunday pledged that he would see to it that every Irishman in the Eighth Ward (New York City) would take part "in the revolution." [88] And before an evening meeting he delighted his listeners by reciting,

> Remember still, through good and ill,
>   How vain were prayers and tears;
> How vain were words, till flashed the swords
>   Of the Irish volunteers.[89]

Despite allusions to a revolution and the seemingly wide difference of opinion, Bishop O'Farrell's stand came to be accepted by most of the Land League with the exception of the *Irish World*. And due to the failure of the policy in Ireland, the immediate issue was soon dropped. The lines had been drawn, however. And the general policy of the *Irish World*, backed by Henry George and later by Father McGlynn, became a permanent feature of the American scene.

As the nationalist fervor of the fall of 1881 spent itself and slowly receded in the spring of 1882 interest in the Land League itself waned. Another convention called by Patrick A. Collins at Washington, D. C. April 12-13, 1882, could only muster 234 delegates. The division over principles had become so deep that the *Irish World*, not represented in the meeting, even refused to publicize the convention.[90]

---

[85] *Ibid.*, March 4, 1882.

[86] *Ibid.*, January 7, 1882.

[87] *Ibid.*, April 22, 1882.

[88] *Ibid.*, December 24, 1881.

[89] *Ibid.*, January 28, 1882.

[90] *Ibid.*, May 6, 1882.

Although local gatherings continued and mass meetings were held, the different segments of the Land Leagues continued their separate ways. Then the shock of the spectacular Phoenix Park murders on May 6, 1882, was great enough to dampen Irish spirits for sometime to come.[91]

The *Irish World* declared the Land League dead in October, 1882, a full year after its official demise in Ireland. The remnants of the League reorganized in 1883 at a convention in Philadelphia. Here the superstructure of an Irish confederation, as had long been projected, took shape. The Irish National League of America, taking its cue once again from leaders in Ireland, succeeded the Land League in directing Irish-American activity. Its purposes were similar to the Land League but emphasis was placed on securing Home Rule for Ireland.

The Land League accomplished in two meteoric years what, in all previous agitations, had failed. Rents were reduced $20,000,000 a year. Farmers now had some security of tenure, redress in land courts, and at least some immunity from former evils.[92] This success was largely due to the tremendous aid proffered by the American Land League. As Patrick Egan, the treasurer in Ireland, said, "It is through the support you have given us from America that these results have been achieved." [93] Of deeper significance, perhaps, was an achievement noted a few years later by William R. Grace, Mayor of New York City. The Land League "succeeded in creating a public sympathy with the course of Irish leaders," he said, "which I deem hardly less valuable than the money, without which the parent organization in Ireland must have signally failed." [94] The large collections made by the League, considering the low wages and the poverty of the Irish in the United States, was phenomenal. The *Irish World* alone sent in $342,072.[95] All told, the recorded American contributions for League purposes were well over a million dollars.[96]

---

[91] Lord Frederick Charles Cavendish, Secretary of State, and Thomas Henry Burke, undersecretary for Ireland, were assassinated in Phoenix Park, Dublin, supposedly by Irish terrorists.

[92] Michael Davitt, "The Report of the Parnell Commission," *Nineteenth Century,* XXVII (March, 1890), 382; Palmer, *op. cit.,* pp. 7-8.

[93] New York *Tablet,* May 5, 1883.

[94] William R. Grace, *The Irish in America* (Chicago, 1886), p. 26.

[95] *National Cyclopedia of American Biography* (New York, 1932), XXII, 317.

[96] Michael Davitt, *The Fall of Feudalism in Ireland* (New York, 1904), p. 713.

To this amount must be added a sizeable portion of the collections in Ireland ($3,000,000) which were possible because of private remittances from the United States.[97]

The number of American Leagues reflected the strength and breadth of the movement. It can only be estimated, since accurate figures are unavailable. Patrick Ford was credited with founding 2,500 branches through the *Irish World*.[98] A thousand branches was the highest figure noted in the New York *Tablet*. Whether this number included some branches founded by the *Irish World* could not be determined.[99] Neither could an actual census of membership be found. Some speakers claimed the support of all the millions of Irish residing in this country, while the New York *Tablet* stated the active membership totaled over half a million before any apparent recession had taken place.[100]

To sum up. The Irish Land League in America emerged in a flood of nationalist sentiment, reacting closely to events in Ireland. Beginning in conjunction with the great relief project of 1879-1880, which had the unanimous support of the Catholic hierarchy and clergy, the League blossomed into a forceful agitation for land reform, retaining for the most part the support of the Church in America. Support from outside of the Church was not lacking, and through the sympathy and participation of prominent non-Catholic Americans from all walks of life, the movement gained wide publicity and a fair amount of general American support. Publicized principally through the Irish-American journals, and partly through the public press, the Leagues held the interest of a great part of the United States. The public opinion thus mustered and preserved, despite the interference and embarrassments of the dynamite conspirators, along with the great amount of monetary aid, largely succeeded in sustaining the drive in Ireland. The resulting Land Act of 1881 and subsequent amendments proved to be of unmeasured value to the Irish cause and stepping stones to further redress of Irish grievances.

The Irish National League of America picked up the thread where the Land League dropped it. Placing the emphasis on agitation for

---

[97] *Ibid.*

[98] *Who's Who in America* (Chicago, 1913), VII, 724; *Dictionary of American Biography* (New York, 1937), VI, 518.

[99] New York *Tablet*, May 6, 1882.

[100] *Ibid.*, March 11, 1882.

Home Rule, the new League appealed especially to moderates. Alexander Sullivan of Chicago was elected president of the new organization. In a desperate effort to revive the earlier spirit of the Irish, Sullivan travelled over the country pleading with the League audiences. He repeatedly claimed that the Irish question had become an American economic problem because of continued American financial support to the distressed Irish.[101] The new League was designed to include all Irishmen in the country, and catered to the memberships of all Irish societies who were asked to co-operate with the confederation.[102] Despite the untiring efforts of Sullivan real interest waned and the National League narrowed down to a purely nationalist appeal of limited scope. Lack of interest in 1884 was explained by one commentator as the result of interest in, or factional fighting over, the presidential campaign of that year. There was interest enough, however, to effect the collection of an additional million dollars for Irish purposes between 1882 and 1890.[103] The National League thus continued to promote American interest in the Irish cause with some success through the 1880's.

University of Notre Dame

---

[101] O'Connor and McWade, *op. cit.*, pp. 593-594; New York *Tablet,* June 2, 1883.

[102] O'Connor and McWade, *op. cit.*, pp. 576-580.

[103] Davitt, *op. cit.*, p. 713.

MISCELLANY

THE TWENTY-NINTH ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION, WASHINGTON, D. C., DECEMBER 28-30, 1948.

The twenty-ninth annual meeting of the Association was held at the Hotel Mayflower in Washington on December 28-30, 1948. The sessions were well attended with about sixty members present for the general session the first morning, over 200 at the joint session with the American Historical Association, and eighty-two at the luncheon on the closing day. Among the 123 registrations received at the registration desk there were representatives from regions as far distant as Reno, Nevada.

At the general session on the first morning the subject was "The Church and Social Movements in Sixteenth-Century America." Father Robert J. Welch of St. Ambrose College served as chairman and the two principal papers were read by Carlos E. Castañeda of the University of Texas on Juan de Zumárraga, the fourth centenary of whose death was celebrated in 1948, and Lewis Hanke of the Hispanic Foundation of the Library of Congress whose paper dealt with Bartolomé de las Casas. Professor Castañeda's paper will be published in a future issue of *The Americas* and Mr. Hanke's manuscript on de las Casas will be contained in his definitive life of the Dominican bishop which is scheduled for publication this year by the University of Pennsylvania Press. The discussion of these two papers was ably conducted by Edward J. McCarthy, O.S.A., of Villanova College and Sister M. Augustina Ray, B.V.M., of Mundelein College.

The annual business meeting was held on the first afternoon with President Arlinghaus in the chair. The reports of committees and officers were read and accepted and the ninety-six new members of the Association for 1948 were officially enrolled. The report of the Committee on Nominations was made by Jasper W. Cross, Jr., of St. Louis University and can be read in another section of this general account of the annual meeting.

On the morning of the second day there was held the joint session of the Association with the American Historical Association on the general subject, "The American Churches and Social Movements of the Late Nineteenth Century." Professor Ralph H. Gabriel of Yale University served as chairman with the two papers being read by C. Howard Hopkins, historian of the National Council of the Y.M.C.A., on the Protestant theories of social reform, and Aaron I. Abell, associate professor of history in the University of Notre Dame, treating the ideological aspects of Catholic social reform in the United States in the late century. The discussion leaders were Professor Merle Curti of the University of Wisconsin and Father Henry J. Browne of the Catholic University of America. The gathering was heavily attended as in past years and the members of both Associations gave evidence of their satisfaction with the session.

The meeting of the Executive Council of the Association took place on Wednesday afternoon, December 29, when it became the unpleasant duty of the council to raise the annual dues of the members for 1949 to the sum of $7.00 and the registration fee at annual meetings to $1.00. These increases were made with great reluctance, but the council were agreed that there was no alternative in view of the tremendous increases in the cost of printing of the CATHOLIC HISTORICAL REVIEW with which the Association has been faced during the last year. This item is explained in more detail in the report of the secretary which follows.

The final session of the three-day meeting was the annual luncheon at which Professor Henry S. Lucas of the University of Washington, First Vice-President of the Association, presided and introduced the Most Reverend Patrick A. O'Boyle, Archbishop of Washington, who brought his greetings and welcome to the members, and Mr. Arlinghaus, who read in a spirited manner his presidential address for 1948 on the subject, "British Public Opinion on the Kulturkampf of Prince Bismarck," which appeared in the January issue of the REVIEW. A guest of honor at the luncheon was Professor Kenneth Scott Latourette of Yale University, President of the American Historical Association in 1948 and for a number of years now a member of our own Association.

The thirtieth annual meeting of the Association will be held at the Hotel Statler in Boston on Wednesday, Thursday, and Friday, December 28-30, 1949, and the thirty-first annual meeting will convene in Chicago at the Hotel Stevens in 1950.

The reports of the officers of the Association and of the committee chairmen for 1948 follow.

Report of the Treasurer:—

ACCOUNT I—GENERAL FUND

Investments—December 15, 1947		$5,500.00
Cash on hand—December 15, 1947	$2,587.86	
Receipts:		
Annual dues	3,877.21	
Interest from investments	137.50	
Registration fees at annual meeting	54.00	
TOTAL	6,656.57	5,500.00

Disbursements:				
Office expenses:				
Rent of office				
Telephone service	$ 74.00			
Supplies and service.....	189.19			
Secretary — salary......	905.58	$1,168.77		
Meeting expenses—1947		164.28		
Rental of safety deposit box		7.80		
Catholic Historical Review..........		2,615.20		
Exchange on checks		4.03		
Miscellaneous		6.10	3,966.18	
Balance on hand—December 15, 1948..........			$2,690.39	
Investments—December 15, 1948........................				$5,500.00

Account II—Revolving Account

Publication Fund

Cash on hand, December 15, 1947........................		$1,492.86
Receipts:		
United States Ministers to the Papal States......	$ 40.50	
Consular Relations between the United States and the Papal States........................	88.00	128.50
Total receipts		1,621.36
Disbursements:		
None		
Cash on hand, December 15, 1948.........................		$1,621.36

Summary

Investments — Account I..............................		$5,500.00
Cash on hand:		
Account I	$2,690.39	
Account II	1,621.36	
Total cash on hand..........................	$4,311.75	

Respectfully submitted,
John K. Cartwright, *Treasurer*

Report of the Committee on Nominations:—

The Committee on Nominations submits the following names for officers and committee personnel for 1949 on the basis of returns from the ballot sent out to the membership of the Association and of its own recommendation for the Committee on Program for the coming year:

President—Henry S. Lucas, University of Washington

First Vice-President—Waldemar Gurian, University of Notre Dame
Second Vice-President—Peter Leo Johnson, St. Francis Seminary, Milwaukee
Secretary—John Tracy Ellis, Catholic University of America
Treasurer—John K. Cartwright, St. Matthew's Cathedral, Washington, D. C.

Executive Council (for a three-year term):
  William A. Orton, Smith College
  Mary Lucille Shay, University of Illinois
 (for a two-year term to fill unexpired term of Demetrius B. Zema, S.J.)
  John F. Bannon, S.J., St. Louis University

Committee on Nominations:
 P. Raymond Nielson, Creighton University, *chairman*
 Sister Rosalita Kelly, I.H.M., Marygrove College, Detroit
 Fergus Macdonald, C.P., St. Joseph's Monastery, Baltimore

Committee on Program:
 Allan J. Doherty, Boston Public Latin School, *chairman*
 Joseph N. Moody, Cathedral College, New York City
 John Perry Pritchett, Queens College

Committee on the John Gilmary Shea Prize:
 Harry C. Koenig, St. Mary's of the Lake Seminary, Mundelein (three-year term)
 Joseph V. Swastek, SS. Cyril and Methodius Seminary, Orchard Lake (one-year term to fill an unexpired term)

Respectfully submitted,
Walter W. Wilkinson, *chairman*
Sister Mary Borgias Palm
Jasper W. Cross, Jr.

Report of the Secretary:—

It was three years ago this month that the Association held its last annual meeting here in Washington with only thirty-four persons in attendance. World War II was still with us then and we could do no more than assemble a few local members for a luncheon conference and the transaction of necessary business. The representative attendance at the present meeting is more like the Washington gatherings of old when large numbers availed themselves of the opportunity for a trip to the national capital in Christmas week.

The first item of business which it is my pleasure to present to you is a record of the Association's membership. We now have a total of 853 members, the highest in our history, and there is every indication that the influence of our Association is reaching farther with each passing year and enlisting the support of more professional historians, as well as others interested in the history of the Church. The breakdown of the pertinent figures is as follows:

Membership, December 15, 1947		808
Resignations	10	
Deaths	10	
Delinquents	37	57
		751
Renewals	6	
New Members	96	102
Membership, December 15, 1948		853

This final figure tops last year's total by forty-five, which, I believe, you will agree is a highly gratifying testimony to the viability of our organization at the present time. A number of members have been very active in enlisting the interest of others in membership and I wish to mention with gratitude especially Paul Kiniery of Loyola University, Chicago, John B. Heffernan of Washington, Paul Levack of Fordham University, Thomas T. McAvoy, C.S.C., of the University of Notre Dame, Vincent Tegeder, O.S.B., St. John's University, Collegeville, Minnesota, and Robert J. Welch of St. Ambrose College. The delinquents, of course, have pulled down the total as they do every year, but during 1948 we lost only half as many members by death as we did in 1947. The following members were called to their eternal reward during the past twelve months:

Mr. Samuel J. Boldrick
Most Reverend James A. Griffin
Most Reverend Edmond Heelan
Reverend Arthur J. Kelly
William H. J. Kennedy
Most Reverend Alexander J. McGavick
Dr. Alexander Pope
Reverend Daniel C. Riordan
Reverend John J. Wynne, S.J.
Reverend Demetrius B. Zema, S.J.

May their souls rest in peace!

The new members and their addresses are as follows:

Sister M. Adrian, 512 8th Street, N. W., Canton 3, Ohio
Mr. James H. Bailey II, Mt. St. Mary's College, Emmitsburg, Maryland
Reverend Colman J. Barry, O.S.B., Catholic University of America, Washington 17, D. C.
Mr. Roger Baudier, Editor, *Catholic Action of the South,* 523 Natchez Street, New Orleans 1, Louisiana

Sister M. Beatrice, R.S.M., Our Lady of Mercy High School, 1437 Blossom Road, Rochester 10, New York
Mr. C. Joseph Bernardo, 235 N. George Mason Drive, Arlington, Virginia
Reverend Henry C. Bezou, 4423 LaSalle Street, New Orleans 15, Louisiana
Mr. Ralph P. Bieber, Washington University, St. Louis, Missouri
Reverend Anselm Biggs, O.S.B., Belmont Abbey, Belmont, North Carolina
Henri de Boisgelin, 10494 Lakeshore Boulevard, Cleveland, Ohio
Mother Marie Louise Bourret, Barat College of the Sacred Heart, Lake Forest, Illinois
Most Reverend John J. Boylan, 1243 N. Court Street, Rockford, Illinois
Mr. Thomas A. Brady, 605 West Rollins Road, Columbia, Missouri
Mr. Crane Brinton, Widener Library 98, Cambridge 38, Massachusetts
Mrs. Thomas D. Callinan, 76 Galveston Place, S.W., Washington 20, D. C.
Right Reverend Edward F. Casey, College of St. Thomas, St. Paul 1, Minnesota
Reverend John J. Corcoran, C.S.C., Columbia Preparatory School, Portland, Oregon
Reverend Robert J. Cornell, O. Praem., St. Norbert College, West De Pere, Wisconsin
Reverend Bernard Corrigan, 650 Grand Concourse, New York City
Most Reverend Edward C. Daly, O.P., 180 37th Street, Des Moines 12, Iowa
Mr. Henry Degenfeld, 3601 Connecticut Avenue, N. W., Washington 8, D. C.
Reverend Cletus Dirksen, C.PP.S., St. Joseph's College, Collegeville, Indiana
Reverend John H. Donnelly, Newman Hall, University of Pennsylvania, Philadelphia 4, Pennsylvania
Reverend Robert J. Donohoe, 2024 N. 23rd Place, Phoenix, Arizona
Mr. Thomas A. Dunlea, University of Notre Dame, Notre Dame, Indiana
Sister M. Claudia Duratschek, O.S.B., Mt. Marty Junior College, Yankton, South Dakota
Mr. James W. Dyson, Loyola University Library, New Orleans 15, Louisiana
Mr. William G. Earles, 477 Congress Street, Portland, Maine
Sister Mary Eunice, O.S.F., Cardinal Stritch College, 3195 S. Superior Street, Milwaukee 7, Wisconsin
Reverend Franklin E. Fitzpatrick, Cathedral College Faculty House, 312 St. James Place, Brooklyn 16, New York
Very Reverend John M. Frawley, C.SS.R., 526 59th Street, Brooklyn, New York

Reverend A. L. Gabriel, Mediaeval Institute, University of Notre Dame, Notre Dame, Indiana
Sister Gerald Marie, 14 W. Bijou, Colorado Springs, Colorado
Miss Marcella P. Godfrey, 6812 Red Top Road, Takoma Park, Washington 12, D. C.
Reverend Thomas J. Gooley, 312 N. Pearl Street, Bridgeton, New Jersey
Mr. James J. Green, 624 S. St. Joseph Street, Niles, Michigan
Mr. William Rea Gwinn, Route 1, Bristol, Wisconsin
Mr. Jerry Hegarty, Box 12, Baker Hall, Iowa State Teachers College, Cedar Falls, Iowa
Reverend Peter J. Hill, Immaculate Heart of Mary Seminary, Santa Fe, New Mexico
Reverend Michael J. Houlihan, 25 Chestnut Street, Watertown, Massachusetts
Mr. Edward H. Huestis, Jr., Box 792, Anaconda, Montana
Miss Lorraine Jung, 6213 S. Albany Avenue, Chicago 29, Illinois
Mr. Edward Keating, *Labor,* 10 Independence Avenue, Washington 4, D. C.
Reverend Joseph T. Kennedy, 10000 Rosensteel Drive, Silver Spring, Maryland
Reverend Howard J. Kerner, S.J., John Carroll University, Cleveland 18, Ohio
Mr. Robert Lacour-Gayet, 34 E. 50th Street, New York City 22
Dr. Thomas S. Lee, 2109 O Street, N. W., Washington 7, D. C.
Reverend John M. Lenhart, O.F.M.Cap., St. Augustine Monastery, 220 37th Street, Pittsburgh 1, Pennsylvania
Reverend Jesse W. Lonsway, 1757 Mills Avenue, Norwood 12, Ohio
Reverend John F. Lyons, 556 W. 181st Street, New York City
Mr. Edward J. Maguire, 10107 St. Katherine Lane, Overland, Missouri
Mr. Francis J. Manno, 136 Harrison Avenue, Johnsonburg, Pennsylvania
Reverend Martin J. McCabe, O.F.M.Cap., St. Augustine's Monastery, 220 37th Street, Pittsburgh 1, Pennsylvania
Sister M. Margaret Patricia McCarran, 901 Upshur Street, N.E., Washington 17, D. C.
Reverend Thomas J. McCarthy, 3241 S. Figueroa Street, Los Angeles 7, California
Reverend Henry A. McCarty, St. Charles Borromeo Seminary, Philadelphia 31, Pennsylvania
Reverend Vincent M. McDonald, O. Carm., St. Albert's Junior Seminary, Middletown, New York
Mr. William F. McDonald, Ohio State University, Columbus 10, Ohio
Mr. Laurence W. McGrath, Jr., 244 Blue Hill Avenue, Roxbury, Massachusetts

Most Reverend Edward P. McManaman, 35 Pearl Street, Oil City, Pennsylvania
Mr. Anthony L. Milnar, Loyola University, 6525 Sheridan Road, Chicago 26, Illinois
Reverend Denis M. Moran, O.F.M., 126 St. Edward Hall, Notre Dame, Indiana
Mr. James A. Neilan, 9 N. Waverly Avenue, Columbus 9, Ohio
Mr. Floyd F. Nesslein, St. Ambrose College, Davenport, Iowa
Reverend Robert C. Newbold, Farley Hall, University of Notre Dame, Notre Dame, Indiana
Mr. James E. Newman, 1544 Grand Avenue, St. Paul, Minnesota
Most Reverend Patrick A. O'Boyle, 619 10th Street, N. W., Washington 1, D. C.
Reverend John E. O'Brien, Seton Hall College, South Orange, New Jersey
Reverend Joseph M. O'Donnell, C.M., Niagara University, Niagara, New York.
Most Reverend James T. O'Dowd, 3321 16th Street, San Francisco, California
Miss Margaret M. O'Dwyer, 1551 N. La Salle Street, Chicago 10, Illinois
Mr. Frank Peckaitis, 2743 W. 47th Street, Chicago 32, Illinois
Polish American Historical Commission, 984 Milwaukee Avenue, Chicago 22, Illinois
Most Reverend Louis J. Reicher, Box 1057, Austin, Texas
Miss Agnes Renner, St. Ambrose College, Davenport, Iowa
Sister M. Casilda Renwald, Briar Cliff College, Sioux City 17, Iowa
Mr. Clifford J. Reutter, 4229 Castleman Avenue, St. Louis 10, Missouri
Mr. James E. Roohan, 357 Yale Station, New Haven, Connecticut
Mr. Harry J. Sievers, S.J., Georgetown University, Washington 7, D. C.
Reverend Andrew H. Skeabeck, C.SS.R., 3112 7th Street, N. E., Washington 17, D. C.
Reverend Francis A. Small, S.J., Fairfield University, Fairfield, Connecticut
Mr. Gilbert C. Snow, 14304 S. Michigan Avenue, Chicago 27, Illinois
Reverend Paul M. Starrs, O. P., College of St. Albert the Great, Oakland 11, California
Reverend Evrard Stueber, O.S.B., St. John's University, Collegeville, Minnesota
Reverend Arthur J. Taylor, 110 N. Glebe Road, Arlington, Virginia
Reverend Aelred Tegels, O.S.B., St. John's University, Collegeville, Minnesota
Sister M. Crescentia Thornton, B.V.M., Clarke College, Dubuque, Iowa
Reverend Antonine Tibesar, O.F.M., 1362 Monroe Street, N. E., Washington 17, D. C.

Miss Helen F. Toohey, 66 W. 104 Street, New York City 25
Mr. Richard H. Trame, S.J., 3303 10th Street, N. E., Washington 17, D. C.
Mr. Marcel Trudel, Faculté des Lettres, Université Laval, Québec, Canada
Wagner College Library, Serpentone Road, Staten Island, New York
Dr. George S. Wickham, 196 Main Street, Lee, Massachusetts
Reverend Norbert G. Wolf, 2509 Reed Street, Erie, Pennsylvania
Most Reverend Albert R. Zuroweste, 222 South Third Street, Belleville, Illinois
Reverend Paul J. Zylla, 316 7th Avenue North, St. Cloud, Minnesota

I wish, indeed, that the secretary might report to you the same cheerful news in regard to our quarterly journal, the CATHOLIC HISTORICAL REVIEW. There has been, fortunately, no decline in subscriptions apart from membership in the Association. In fact, the present total subscriptions of 407 is two above last year's total, and the 135 exchanges are eight above the number reported for 1947. These figures with the members of the Association, add up to 1,395 persons and institutions to which the REVIEW goes out quarterly, an increase of fifty-five over the total number reported a year ago this time. The trouble does not lie, therefore, with declining memberships and subscriptions; it lies rather with the increased costs of printing.

I think it only proper that the facts should be put before you so that you will understand the reason when, during the coming year, word will reach you that the annual dues of the Association have been raised. On December 6 of this year Father Magner, treasurer of the REVIEW, reported to Monsignor Cartwright and myself that the printer had informed him that beginning with the issue of October, 1948, the costs of printing the REVIEW would be raised "approximately 18%." Moreover, he stated that this increase would entail a deficit in the account of the REVIEW as carried by the Catholic University of America. Father Magner consequently asked us to raise the amount due the REVIEW from each member of the Association from the present 80c per issue, paid since 1945, to the sum of $1.00 per issue. Unless this amount were paid to the REVIEW the University, he said, would be faced with a considerable deficit during the year 1948-1949. While we regretted the necessity of giving over so much of our operating income for the costs of the quarterly journal, we recognized the justice of the request and agreed to the increase.

Although it is to be hoped that the allotting of $4.00 from each member's annual dues of $5.00 to the REVIEW will meet the threatened deficit in its finances, that increase has now brought an equally serious threat to the Association's financial security. When you recall that fifty-five of our grand total of 853 are life members and that no additional revenue can be expected from them, you will understand how impossible it will be for the Association to conduct its business on an income of $800 for the year.

The salary of the office secretary alone is $2,100, half of which is paid by the Association and half by the REVIEW. This is to say nothing of expenses of the annual meeting, stationery, and other supplies for the office. The result of this change will mean that the Association itself will have a deficit of nearly $700 during the coming year. Fortunately, we have a cash balance on hand of $2,587.86, but we cannot long continue using this money at such a rate before it is entirely gone and we will then have no resort other than to cash our invested funds. I wish to say here that when the present situation became known to an exceedingly loyal and generous member he volunteered to contribute $500 to meet the additional expense during the coming year with the understanding that the Association would meet the sum of around $200 additional from its own funds. This magnanimous friend of the Association wishes to remain anonymous, but I want to record his benefaction for you and to ask you to return to him at least a remembrance in your prayers and gratitude. While we deeply appreciate his generosity we know that we cannot continue on this basis and, therefore, it is with the greatest reluctance that I must tell you that the Association has had no alternative but to raise the annual dues to $7.00 per member during the coming year. We all earnestly hope that this necessity may prove only temporary in character, but the present trend in the printing industry does not give us much reason for optimism. The other details of the Association's finances, such as the income from invested funds and publications, have been reported to you by Monsignor Cartwright and we can rejoice that at least the over-all picture is as good as it is with the cost of all items still soaring.

During the period beginning with January 1, 1948, the editors of the REVIEW have received for consideration a total of twenty-eight manuscripts. Of these eight have been published up to and including the issue of October, 1948, three have been accepted for future publication, one still remains to be judged, and sixteen have been rejected. The number of rejections is still running almost two to one in proportion to the manuscripts received, but we believe we have your approval for continuing this policy in order that the materials we do publish may be of a uniformly high quality. The editors are still far from attaining the desired goal of the receipt of a goodly number of scholarly manuscripts on the history of the Church which we should all like to see.

The John Gilmary Shea Prize Committee found no book or manuscript submitted during 1948 which seemed to warrant the granting of the prize this year.

The return of 177 ballots for new officers and committees of the Association for 1949 once more indicated that a high percentage of our membership fulfilled their duty in exercising their right of franchise. In this connection I should say that the Committee on Nominations each year endeavors in selecting the names for nomination to give as wide a representation as possible to the various groups within our ranks.

I must not close without a word of special thanks to Mr. William D. Hoyt, Jr., of Loyola College, Baltimore, and to his colleagues, Fathers Coleman and Ransing, for their work in giving us a first-rate program for this Washington meeting. I believe you will agree with me that their labor has yielded the desired results and that the intelligent and wise selection of speakers and topics has provided us with three days of profitable entertainment. To the speakers and discussion leaders there goes our thanks as well. I wish likewise to thank the officers of the Association for 1948 and the members of the Committee on Nominations for their conscientious work. The officials of the Hotel Mayflower have been exceedingly generous and accommodating in arrangements for this meeting and they, too, have earned our gratitude. As in past years may I, then, wish to each and all of you a blessed new year and express the hope that a year hence you will be with us at the Hotel Statler in Boston when we convene for the thirtieth annual meeting of the Association.

Respectfully submitted,

JOHN TRACY ELLIS, *Secretary*

BOOK REVIEWS

GENERAL CHURCH HISTORY

Papal Legate at the Council of Trent: Cardinal Seripando. By Hubert Jedin. Translated by Frederic C. Eckhoff. (St. Louis and London: B. Herder Book Co. 1947. Pp. viii, 720. $7.50.)

Monsignor Jedin's impressive and penetrating work appeared over ten years ago under the title, *Girolamo Seripando: Sein Leben und Denken im Geisteskampf des 16. Jahrhunderts* (2 vols., Würzburg, 1937). For reasons unknown, the publishers of the translation under review chose not only to avoid any mention of the fact that an original German edition exists, but also to substitute another title which puts undue emphasis on a single phase in Seripando's life. To be sure, the two brief years of his labors and sorrows as one of the presiding cardinal legates at the third convocation of the Council of Trent marked the culmination of his ecclesiastical career. But it is not for describing the performance of the legate who died in the midst of the council's great crisis that Dr. Jedin set out to write his book. The original subtitle clearly indicates that the author's purpose was to determine the historical place of Seripando in the spiritual struggles of the era of the Religious Revolt.

This purpose called for a technique of biographical writing in which the life story of the Augustinian friar from Naples is interwoven with a running commentary on his theological work and broadens at times into a full-fledged historical study of those movements and events in the great drama of the sixteenth century in which Seripando was destined to play a part: the humanists' Platonism, which determined his early thought; the religious crisis manifested in the Italian evangelism, which occasioned his turning away from the Academy to a deeper study of the theology of St. Paul and St. Augustine; the internal and external problems and conflicts of the Augustinian Order during the mid-1500's, with which he had to cope during his tenure as general (1539-1551); the political stage on which he was to act for a short time as ambassador of his native city to the imperial court (1553-1554); the clashes with vested financial interests and special privilege, i.e., with curial bureaucracy and the inertia of the diocesan clergy, which, as he had to learn after his elevation as Archbishop of Salerno (1554), were the daily lot of an ordinary striving to make Catholic reform a reality. Above all, the two sets of chapters dealing with Seripando's activities at Trent—as one of the voting mendicant generals and an intimate adviser to Cervini during the first, and as one of the presiding legates during the third convocation—have grown into little less than a full "inside story" of the council itself for the two periods in question. It is, perhaps, one of the most remarkable features of the book that it succeeds so well in integrating the scrutiny and appraisal of Seripando's contribution, without any distortion of perspectives and without biographical partisanship, into the greater context of conciliar history.

It would be as easy as it would be beside the point if one were to state that, measured by the standards of success, Seripando's greatest contributions to the council ended in failure. In the doctrines of original sin and justification, as defined in the fifth and sixth sessions, most of the views for which he had fought over a period of years in treatises, opinions, and drafts, had suffered defeat. But had it not been for his strenuous defense of the theological traditions of the Augustinian school and for the discussions prompted by the drafts he had prepared at the bidding of the legates, the council would hardly have succeeded in determining the crucial difference between the Catholic thought of St. Augustine and its Lutheran interpretation; it would, in other words, have failed to meet the Protestant reformers on their own ground. Four hundred years after the Tridentine decree on justification one may easily lose historical perspective and forget how widely divergent, within the commonly accepted Catholic view, were the teachings of the Scotist, Thomistic, and Augustinian schools of thought (to say nothing of the many intermediary shades) prior to January 13, 1547. One will be all the more grateful for Monsignor Jedin's dispassionate yet sympathetic presentation; it ought to dispel any smugness in judging those theologians who, like Seripando, did not teach strict Tridentine dogma before it was formulated.

Again, at the end of his life, the crisis which developed at the council over the obligation of residence and the divine institution of the episcopate proved too great for Seripando to solve. He was a cautious, sincere, and patient mediator; a man of thought rather than of action. But it required all the brilliant diplomacy and leadership of a Morone to overcome the impasse, especially once Seripando had lost the full confidence of the curia, which held him chiefly responsible for having allowed the dispute to arise. One will, however, agree with Jedin's conclusion that, in the last analysis, it was better wisdom not to have suppressed the great discussion, and "in the end the twenty-third session followed that course which [Seripando] had so often said was the only possible course, by approving a compromise formula acceptable to both parties and thus postponing the definition of the primacy until the theological labors of coming generations and the force of historical events cleared the way" (p. 691).

In the case of a scholar whose authority in sixteenth-century religious history is so well established as is Monsignor Jedin's, it would hardly be necessary to mention the amount of painstaking research which underlies his book, were not the reader of the English edition completely left in the dark, and at times even misled on this point. It can be surmised that serious financial reasons called for certain cuts in the translation, and this reviewer will not argue about the elimination, regrettable though it is, of the original preface, of the introduction dealing with the extant biographical literature, or even of the nearly 100 pages (German ed., II, 239-334) in which the author gave a concluding essay on Seripando's personality. But the three meager lines of the translator's note, "References to most of the manuscript sources, contained in archives and manuscript libraries in Bologna, Florence, Milan, Naples, Padua, Rome, and Salerno, have been omitted in this translation," which precede the bibliography of the more frequently cited works of reference (English ed., p. iii), furnish hardly an explanation, let alone an excuse, for what has actually happened.

In addition to the considerable number of printed sources, the author explored an unexpected wealth of manuscript material—unpublished treatises, sermons and drafts, correspondence, and other records—most of which he edited for the first time (German ed., II, 441-656), and all of which he analyzed critically in their relation to previously printed material (II, 335-439). While one may find a justification for excluding the critical study and the edited texts themselves from the English edition—though not for suppressing the fact of their existence without a word of explanation—the elimination of nearly all the references to this essential documentation from the footnotes is unpardonable.

Wherever in the book a previously unpublished text is discussed, the reader is denied the barest information as to where this manuscript text can be found, and that in most instances it can actually be found printed in the appendix of Jedin's original book. This is annoying enough in the chapters which deal *ex professo* with any of Seripando's formerly unprinted treatises. It becomes grotesque where, as happens throughout the book, the documentation of a chapter is composed both of such material and of sources that are printed elsewhere, because for all of the latter, even as for any secondary bibliography, full reference is afforded in the footnotes, for the former, none whatsoever. The reader, consequently, cannot guess how much of the narrative not accompanied by such notes is based on a perusal of first-hand sources. This amounts to a serious distortion of the author's work, a distortion which may be largely responsible for certain regrettable remarks which an anonymous reviewer ventured to publish in *The Thomist* [XI (July, 1948), 399] and which contain nothing less than an attack on the author's scholarly integrity.

A particularly unhappy consequence of the mechanical process of omission is found in those footnotes which in themselves deal with both kinds of reference material. In these cases the result is often a flat misrepresentation of what the author wrote in the original. Let us take an example at random. The following is a note (p. 446, n. 6) on the instruction of April 13, 1553, given to Seripando for his embassy to the emperor. The bracketed portions are supplied by the reviewer from the German original (I, 475, n. 2), portions omitted as irrelevant for the present purpose are indicated by (. . .).

> The instruction is printed [from Cod. XI.C.47, fol. 18r-26v] in Algranati, *Cenno sulle condizion politiche* (. . .), pp. 24-46. [The original of the minute is found in the Municipal Archives, 1498, fol. 220r-226v; a short summary in the *legatio,* MS Barb. lat. 2284, fol. 13r-15v.] The letter of authorization [for Seripando, of April 15, 1553, is printed] in Algranati, *Seripando,* pp. 103f. [The instruction includes a number of demands from the *Capitoli e gratie* (. . .), as preserved in the Municipal Archives, 5, fol. 42r-49v, of which we read, fol. 49r: "Huiusmodi capitoli prout iacent (. . .) Coriolanus secretarius."] Cf. B. Capobasso, *Catalogo ragionato . . . del Archivio municipale di Napoli,* I, 17.

Every reader of the shortened translation must believe that Capobasso's *Catalogo* deals with the "letter of authorization" (incidentally, the German *Beglaubigungsschreiben* should have been rendered as "credentials") while it actually treats of quite another document, the *Capitoli e gratie.* This is a typical instance of what has happened innumerable times in the course of the book.

The reviewer takes no pleasure in being censorious with an otherwise well-done translation, especially since there is every reason to believe that the responsibility for its shortcomings lies with the publisher rather than with the translator. There are times when one cannot but grow concerned over the question: how far is our big publishing industry aware of its obligations towards first-rate scholarship?

STEPHAN KUTTNER

The Catholic University of America

Catholic Pioneers in Upper Canada. By Brother Alfred, F.S.C. (Toronto: Macmillan Co. 1947. Pp. viii, 251. $3.75.)

The history of the Catholic Church in Canada is a dramatic and absorbing story, but unfortunately it is not well known even to Catholics. Our trained historians are few in number and our educators have been too busy with the things of the present to lift the veil on the past. Fortunately in the last few years more interest has been shown. The Catholic scholars in Quebec have been leaders in this new movement and this can be well understood by all who know the rich treasury of documents in the Provincial Archives and in the chancery of the Archdiocese of Quebec. In the Canadian West the early history of the Church has been sketched in the valuable historical works of A. G. Morice, O.M.I. French Canadian scholars, particularly Abbé Gosselin, Monsignor Têtu, and the eminent French litterateur, Georges Gogau, have revealed to present-day students the splendid activities of churchmen in Canada during the French and early British periods.

The story of the Church in Ontario and the Maritime Provinces has hardly been touched. The labors of the early Bishops MacDonell, Charbonnel, Power, MacEachern, and Fraser are known only to a very few. The history of the able laymen who assisted these bishops is still hidden in the documents of the period.

It is with the purpose of opening the door a little that Brother Alfred has written his book. He sketches the lives of Alexander McDonell, James Baby, John Macdonell, Joseph Bouchette, Edmund Burke, Francis Collins, John Macdonell, John Elmsley, and Sir Charles Chichester and gives an account of the Oak Ridges settlement. It is not the intention of Brother Alfred to do more than to sketch briefly the life story of these pioneers. As he states in the preface: "The articles are, of course, but a beginning. The complete story of any one of these pioneers would make by itself a large and interesting volume."

Despite this fact Brother Alfred has assembled a great amount of material and has thrown new light on the early days of the nineteenth century. It is a splendid contribution from a man whose time has been so taken up with the practical problems of Christian education. He deserves the sincere thanks of all interested in Canadian history.

The present reviewer is not in a position to check the accuracy of much of the material in this book, but it is based to a great extent on the archival documents of the period. There is one statement, however, which calls for comment. In his note on page 96 Brother Alfred states that Father Alexander Macdonell was made Vicar-Apostolic of Upper Canada by Pius VII on January 12, 1819. It is true that an apostolic brief was issued on January 12, 1819, and that this brief made Macdonell Vicar-Apostolic of Upper Canada. However, this brief was never executed and a new brief was issued in February, 1820. By this new brief Father Macdonell was made Auxiliary Bishop of Quebec and continued in the office which he then held as Vicar General of Upper Canada. It was not until 1826 that a division of territory took place and it was only late in 1827 that Bishop Macdonell took possession of his new see—the Diocese of Kingston.

The time is fast approaching when a complete history of the Catholic Church in Canada should be written. More than 300 years have elapsed since the first Mass was celebrated on Canadian soil, and the progress of the faith has been, relatively speaking, as great as that in the Church of the United States. Before that complete story can be told much research must be done on the lives of those who guided the Church during the early period of her growth. Is it too much to hope that others will follow the lead of Brother Alfred and make available the material for the complete story?

HUGH J. SOMERS

St. Francis Xavier University
Antigonish, Nova Scotia

Essays and Sketches. By John Henry Cardinal Newman. Three volumes. Edited by Charles Frederick Harrold. (New York: Longmans, Green and Co. 1948. Pp. xviii, 382; xvi, 368; xvi, 381. $3.50 each.)

The new edition of Newman begun a year ago with three of the major works, has now been continued with three volumes of selected essays and sketches. The decision to publish these shorter compositions at an early stage in the series will be most welcome to students for whom the miscellaneous articles of Newman, gathered into six volumes in the first collected edition, have long been particularly inaccessible.

In making this selection, the late Dr. Harrold eliminated more than half of *Historical Sketches* (three volumes), *Essays Critical and Historical* (two volumes), and *Discussions and Arguments,* but few will quarrel with his editorial decisions in this respect. The original edition faithfully preserved a number of articles which had been written for certain popular occasions and to which Newman himself was not disposed to attach special importance. The omission of the "Lectures on the History of the Turks," for example, and of several other contributions to various periodicals on scattered historical themes, does not in the circumstances represent a drastic loss. On the contrary, the editor has in fact exhibited considerable generosity in retaining something over 1100 pages, including several youthful productions in which Newman's style is to be observed moving towards but still falling far short of its ultimate brilliance. However, it was undoubtedly a matter of policy with Professor Harrold to include as many as possible of the essays and sketches since they reveal in a striking way the continuous development of Newman's literary gifts, and they form in particular an invaluable supplement to the *Apologia,* serving to authenticate and to emphasize the account which he gave there of the progress of his intellectual opinions.

Every aspect of Newman's wide interests can be observed in full play in these volumes, ranging through the speculative, the controversial, the descriptive, and most of all, the historical. And in all history he cared most for and worked with greatest effect in the period of the early fathers. So striking was Newman's achievement in controversy and speculation that it has been all too rarely realized that he was in the first instance an historian of great knowledge who owed his conversion in large measure to a powerful insight into the life of the Church in the first centuries.

It is the special merit of the collection under review that no one who reads it with care can be left in any doubt on this point.

Professor Harrold wrote a preface for each volume giving specific indications of his editorial procedure and a useful introduction of literary and historical information. In these helpful contributions, marked by his usual lucidity and learning, he offered judicious estimates of the intrinsic worth of the essays and sketches themselves, and he related elements in them to the fuller treatment to be found in certain later and better known volumes.

All students of Newman will read the editorial commentary with renewed regret at the sudden and tragic death of Dr. Harrold which occurred in the course of the summer soon after the publication of these volumes. In the short space of five years he had clearly established his right to be regarded as the most distinguished specialist in Newman studies on this continent, having first attracted favorable attention in 1943 with the successful anthology, *A Newman Treasury,* shortly followed by his impressive biography, *John Henry Newman,* which many considered the finest publication of the centenary year. He was the obvious editor of the new Longmans edition and by the time of his death had completed the work for three more volumes to appear early in 1949—two volumes of *Sermons and Discourses,* which must have involved many troublesome problems of selection, and the *Essay on the Development of Christian Doctrine.* Thus he had finished nine of the twenty volumes planned for the series, including four of the most important, and in making the selections of essays and of the sermons, he had completed the two most difficult tasks of the project. The publishers have not yet announced the successor to Professor Harrold, and one does not envy them their task in finding a scholar of comparable learning and editorial skill.

J. F. LEDDY

University of Saskatchewan

AMERICAN CHURCH HISTORY

Twenty-Four American Cardinals. Biographical Sketches of Those Princes of the Catholic Church Who Either Were Born in America or Served There at Some Time. By Brendan A. Finn. (Boston: Bruce Humphries, Inc., 1947. Pp. 475. $5.00.)

This work is a series of twenty-four sketches of the lives of what are called rather loosely, "American cardinals." Eleven of them are those who have been or are rulers of sees in the United States. Among the rest there are two bishops of American jurisdictions who received the red had some time after leaving the country, five who had served as apostolic delegates, and three who had been auditors at the delegation in Washington. Although Apostolic Delegate Diomede Falconio, O.F.M., as a naturalized citizen has every right to be included as American, one may rightly wonder to find in the same category the papal envoy, Cajetan Bedini, whose tour of the country in 1853 received a hostile reception, to say nothing of such men as the Jesuit teacher, Camillo Mazzella, and particularly, Joseph Calsanctius Vives y Tuto, who was in the United States just long enough to make his profession as a Capuchin.

The book is distinctly not an "impartial historical study," nor a "scholarly contribution," as its blurb claims but a popular appreciation. It is without scholarly apparatus, and consequently many interesting (albeit too finely printed) quotations go unidentified, and several notable incidents unsubstantiated. The bibliography is a partial list only two pages long. It contains one completely repeated line of type and also an entry of Pastor's *History of the Popes* up to Volume XXIV, although that brings their history only to 1605. Despite the fact its subjects fall largely within that period this study shows no evidence of any use of the research done in recent years in the American Catholic history of the late nineteenth century. In fact, the text gives evidence of having been finished about five years ago, and then an appendix was added for the four cardinals created in 1946. There is an adequate index.

The author indicates he sought to avoid producing a reference work. If this note in the preface is not enough warning the reader soon learns the truth from the constant evidence of that adulation which strews flattering adjectives and capital letters throughout the pages. Brief preachments and pious tangents fill out the sketches, and at times what prelates should have thought or felt is related as actual. Repetition is not always avoided due to the interlacing of many of the careers discussed. On the foreign "American cardinals" the book would seem to offer a handy source of information.

That it should be used with caution throughout, however, might be gathered from the following observations—which will omit criticism of the highly questionable remarks that follow such expressions as, "it is said," "there is no doubt," and "it is significant." Indianapolis is an archdiocese, not a diocese (p. 21); Dr. Bayley far from being a Revolutionary patriot was as Tory as the Seton family into which Elizabeth Ann Bayley married (p. 32); Richard Vincent Whelan of Richmond, not just "Vincent" (p. 33); McCloskey's "prominent part" in the Vatican Council has not impressed historians (p. 39); Gibbons' two—not three—sisters were born in Ireland (p. 46); he was named co-adjutor of Baltimore in 1877 not 1878 (p. 53); he was assistant chancellor (as on p. 49) at the Second Plenary Council, and not the chancellor (p. 55); John L. Spalding was never in Rome to get approval for the Catholic University of America, nor was Gibbons whole-heartedly supporting it in 1884 (p. 57); Rome did not confirm the Canadian bishops in their condemnation of the Knights of Labor, but rather Cardinal Taschereau twice promulgated decisions sought from Rome (p. 61); Gibbons' biographer is Will, not Wills (p. 69); the "populous parish" of St. Gabriel in New York City no longer exists (p. 78); Cathedral College in the same city has high school as well as college studies (pp. 83, 173); Cardinal Farley's *McCloskey* is now known to have been written by Peter Guilday (p. 91); Denis O'Connell is a glaring omission among those Americans who have best known the Roman curia (p. 103); William Cardinal O'Connell's pronouncement of a blessing was hardly, "almost preternatural," (p. 120), nor Cardinal Hayes' presence sufficient to make one feel "in the presence of a loving God." (p. 185); "Quadrigessimo" should be "Quadragesimo" (p. 163); the Archbishop of Westminister is not "Primate of all England" (p. 166); John Cheverus aided in her conversion but was never Mother Seton's "spiritual director," nor should he be credited in the place of the Sulpicians with chief responsibility for her community at Emmitsburg (p. 205); nor was he ever apostolic administrator of the Diocese of New York (p. 208); "West" should be "East" India Company (p. 229); the Third Plenary Council was held in 1884, not 1886 (p. 243); the purpose of the Bedini visit was to try to establish a nunciature, not just "to honor American Catholics" (p. 251); nativism was more than simply "an expression of religious and racial prejudice" (p. 254); Satolli had little or nothing to do with putting down Cahenslyism (p. 276); there had been very representatve Catholic conventions in the Middle West before 1908, such as that at Chicago in 1893 (p. 300); Cardinal Glennon's foremost position in financing Guilday's historical researches is strictly legend (p. 418).

It is devoutly to be desired that this work is but a lingering dust—or incense—cloud caused by the passing of a youthful phase in American Catholic historiography.

HENRY J. BROWNE

The Catholic University of America

Trends In Protestant Social Idealism. By J. Neal Hughley. (New York: King's Crown Press. 1948. Pp. xiii, 184. $3.00.)

After an opening chapter on the heritage of the social gospel, Dr. Hughley examines the writings of six eminent contemporary American Protestants, confining himself to a study of such of their works as "throw light on the general problems of civilization, on political and economic ideologies, on theories pertaining to social goals and processes." Those selected for consideration are, in order, E. Stanley Jones, Charles A. Ellwood, Francis J. McConnell, Kirby Page, Harry F. Ward, and Reinhold Niebuhr. It is Dr. Hughley's thesis that, except for Dr. Niebuhr, all of these writers are latter-day proponents of the social gospel, that body of social-religious aspiration, thought, and accomplishment which emerged from traditional Protestantism late in the nineteenth century. Despite the divergence of their views, he contends, they all display the common tendency of the social gospellers "to think of social and ethical values as the full content of that which was significant in the Christian religion." While the labeling of each writer is suspiciously pat at times, this approach is generally sound. It lends unity to a work which might easily have become diffuse and disjointed, and it demonstrates the leading categories into which modern social gospel thinking has fallen. Toward all of these men the author is strongly critical, scoring their many inconsistenices and the superficiality of much of their thinking. In each case he is sympathetic toward "the man," but his attitude toward their ideas, particularly in the case of Jones and Ellwood, frequently borders on contempt. Reinhold Niebuhr is treated, rightly, as an exponent of Neo-Protestantism, the country wherein, it is apparent, the author's heart lies. Dr. Niebuhr's theology is analyzed and linked to his social thought much better than in the case of any of the others. The results are, perhaps a little unfairly, all in Niebuhr's favor.

The best parts of the book are the first and last chapters. Here the author re-examines the social gospel historically and contrasts its idealism with that of Neo-Protestantism. These chapters may be recommended as a convenient and fresh survey of American Protestant social thinking as it has developed over the past fifty years. Although it admittedly lacks the scope of such a work, Mr. Hughley's book is a useful companion volume to Charles H. Hopkins' *The Rise of the Social Gospel in American Protestantism.*

JAMES EDMUND ROOHAN

Yale University

NOTES AND COMMENTS

On January 29 there was held a meeting in New York of the Association's Committee on Program for the Christmas week meeting of this year in Boston. The program was mapped out by the committee and plans laid for the forthcoming annual gathering. Present at the meeting were Allan J. Doherty of the Boston Latin School, chairman of the committee, Joseph N. Moody of Cathedral College, New York, John Perry Pritchett, chairman of the Department of History of Queens College, Flushing, and John Tracy Ellis, secretary of the Association.

The Most Reverend John G. Murray, Archbishop of St. Paul, has announced that he has assigned the writing of the history of the archdiocese to Monsignor James M. Reardon, pastor of the Basilica of St. Mary, Minneapolis, and the biography of Archbishop John Ireland to Father James H. Moynihan, pastor of the Church of the Incarnation in the same city. These assignments were made in view of the approaching centennial of the Archdiocese of St. Paul, which will occur on July 19, 1950.

Robert F. McNamara, professor of church history in St. Bernard's Seminary, Rochester 12, New York, and one of the advisory editors of the REVIEW, is writing the history of the American College in Rome. Father McNamara would appreciate very much being informed of any student letters which may still be extant for the early period of the institution's history. The college opened in 1859 and for the first generation or two of its life Father McNamara has little evidence that would illustrate student activities in Rome in those days.

The Providence *Sunday Journal* of January 23 announced the establishment of the Alfred M. Williams Memorial at the Providence Public Library to honor the memory of the editor of their paper in the 1880's. The nucleus of the collection consists of around 1500 books on Irish history, poetry, folklore, and travel. Mr. Williams was devoted to the study of Irish culture and the collection is intended to perpetuate his memory. The Ancient Order of Hibernians, Friendly Sons of St. Patrick, Elmwood Sons and Daughters of Eire, and the Sons of Irish Kings have all consented to co-operate in building up the collection with a view to making it a highly important center of research in Irish studies.

A new edition of the *Guide to the Records in the National Archives* appeared in February. The records received by the National Archives through December 31, 1945, are described in the main body of the volume, and documents received between that date and June 30, 1947, are listed in an appendix. The book can be purchased for the sum of $2.50 from either the Superintendent of Documents, Government Printing Office or from the Exhibits and Information Officer of the National Archives.

The fifth summer training course in the preservation and administration of archives to be given at the National Archives is scheduled for July 25 through August 20, 1949. The fee for the entire course, in which veterans may enroll under Public Laws 16 and 346, will be $40.00. Those who are interested should communicate with Professor Ernst Posner, the American University, 1901 F Street, N. W., Washington 6, D. C.

A summer course in the preservation and restoration of historical sites and buildings is announced by the American University in Washington to be held from June 6-24, 1949. The course will embrace field trips to Colonial Williamsburg and other historic places in and around Washington. It will be given in co-operation with the National Park Service. The tuition fee will be $30.00. Further information can be secured by addressing Professor Ernst Posner, 1901 F Street, N. W., Washington 6, D. C.

A Guide to the Swarthmore College Peace Collection: A Memorial to Jane Addams is a seventy-two-page pamphlet (Swarthmore College Bulletin, Peace Collection Publication, No. 1, Swarthmore, Pennsylvania) compiled by Ellen Starr Brinton and Hiram Doty with the assistance of Gladys Hill. Merle Curti writes an introduction and Ellen Starr Brinton, a foreword.

An English edition of *Unitas,* the international quarterly review and organ of the Association *Unitas,* has now made its appearance in the January-March, 1949, issue published by the Graymoor Press at Peekskill, New York. The purpose of *Unitas* is, of course, the reunion of Christendom in the Church of Rome. The first English number contains four articles on phases of Christian unity, a section of Notes and Information, and finally Book Notes. The single copies are priced at 50c and the annual subscription at $2.00. Orders may be placed with the Friars of the Atonement at Graymoor.

American Jewish Archives is a new semi-annual periodical devoted to the preservation and study of American Jewish historical records. No. 2 of Vol. I appeared in January. It is published at the Hebrew Union College, Clifton Avenue, Cincinnati 20, Ohio.

Helen Maud Cam, distinguished English mediaevalist, has been installed as the first incumbent of the Samuel Zemurray, Jr. and Doris Zemurray Stone-Radcliffe Professor of History in Harvard University.

Boleslaw Szczesniak, formerly of Waseda University in Japan and the Oriental Institute of the University of London, has accepted a position as assistant professor in the University of Notre Dame and will lecture on Chinese history beginning with the summer session.

The monthly public discussion of the Department of History of the University of Notre Dame has for its theme for the present year the general topic of "Historiography." The opening discussion of "The Philosophy of History" was led by Professor Robert Caponigri of the Department of Philosophy and the Reverend Gerald B. Phelan of the Mediaeval Institute. Professor Waldemar Gurian was chairman.

The use of the "Great Books" plan for general cultural education, the many civilization courses, and the attempt to rationalize the influence of the production of atomic energy bring to the fore again the problem of a Catholic approach to these problems in American colleges. Most "Great Books" lists contain books seriously at variance with Catholic teaching, most of the civilization programs attempt to belittle the Christian faith, and many predictions on atomic energy show a lack of faith in religious doctrines. Catholic historians will find these discussions very important because they invariably bear upon the question of the "'philosophy of history."

The recent death of John J. Wynne, S.J., closes the era that produced the *Catholic Encyclopedia,* of which he was editor-in-chief. There are defects in its form and in some of the articles, yet the whole work is the finest monument to Catholic scholarship yet produced in this country. This generation of American Catholic scholarship could claim equal recognition if it could bring out a new and revised edition. To historians such a revision has come to be almost a necessity, despite the existence of the European encyclopedias.

An exhibition of illuminated books of the Middle Ages and the Renaissance was held at the Baltimore Museum of Art from January 27 to March 13. It was organized by the Walters Art Gallery in co-operation with the Museum. There were 233 manuscripts on display from twenty-nine different lenders. No exhibition has previously brought together so many manuscript treasures of various libraries in this country. The effort at displaying illuminations succeeded in presenting at the same time a magnificent exhibition of calligraphy. The manuscripts were arranged in chronological order from the Carolingian period to the Renaissance. Automatically one became aware of the historical development of handwriting and illumination. As might be expected, religious manuscripts formed the larger and best part of the exhibit. The manuscripts were admirably described with a preciseness that pleased the specialists and a simplicity that guided the public. Fluorescent lighting and advantageous disposition of the cases made the viewing of the manuscripts unusually easy. For all this Miss Dorothy Miner of the Walters Art Gallery was chiefly responsible. She likewise prepared a catalogue of the exposition with descriptions and eighty pages of plates in black and white. It is published by the Walters Art Gallery and sumptuously printed by the John D. Lucas Printing Company, printers of this REVIEW. It was sold during the exhibition for only slightly more than two dollars. The delight of the many visitors to the exhibition was manifest.

During the winter the judges of the ecclesiastical court in connection with the cause of Padre Junipero Serra have been examining testimony concerning him, notably the testimony of descendants of those who knew him intimately.

Dr. Lewis Hanke, director of the Hispanic Foundation, Library of Congress, is now in Mexico on a microfilm project for the Library for the photoduplication of manuscripts in the provincial archives of the country. At the same time, Dr. Hanke will work on his new edition of Bartholomew de las Casas' *Historia de las Indias.*

Dr. Dorothy Dillon of the Library of Congress is preparing a selective bibliography of books on Latin-American history for the library of the United Nations in New York. The first edition will appear in multilith form.

Professor James Ferguson King of the University of California has decided to give up the editorship of *the Hispanic American Historical Review* at the end of the current year in order to devote himself to research. Professor Charles E. Griffin of Vassar College has been appointed to succeed him. We are happy to congratulate Professor King on the excellent job he has done, and we wish Professor Griffin much success in his new assignment.

The Pan American Union Library has discontinued its *Pan American Bookshelf* and a new bibliographical journal, *Lea,* edited by Mrs. Dorcas Connor, will take its place. The first number should appear in March.

The first issue of *Americas,* the new monthly magazine of the Pan American Union appeared in February. This will take the place of the *Bulletin of the Pan American Union,* which was published for the last time in October, 1948. *Americas* will be more popular in character than its predecessor and will feature lavish illustrations, some of them in color. It will be published in English, French, Portuguese, and Spanish.

The Pan American Institute of Geography and History, in co-operation with the Pan American Union, is publishing a booklet on the laws of the several Latin-American countries dealing with their cultural patrimony, i.e., rare books, works of art, manuscripts, etc. As is known, some nations now prohibit the sale abroad of items that are classified as part of their cultural heritage.

The twenty-ninth session of the International Congress of Americanists will be held in New York during the week beginning September 5, 1949. The objective of the congress, which has met at two-year intervals in European and American scientific centers since 1875, is the historic and scientific study of the two Americas and their inhabitants. The session will be sponsored by the Viking Fund. The American Anthropological Association, in collaboration with several other scientific societies of the United States, will act as host. Additional information may be secured by writing the International Congress of Americanists, 14 East 71 Street, New York 21, New York.

Professor Rafael Heliodoro Valle, professor of history at the National University of Mexico, has been appointed ambassador of Honduras to the United States. He will arrive in Washington very shortly. He is the author of numerous books on historical subjects.

The University of São Paulo has published in ten fascicules the fruit of the Seminário de Estudo das Fontes Primárias para a História de São Paulo no sec. XVI. No. 3 lists the sources on the religious history of that century.

A supplement to the De Ricci-Wilson *Census of Mediaeval and Renaissance Manuscripts in the United States and Canada* is being prepared. Professor C. U. Faye of the University of Illinois Library is acting as editor. It will contain descriptions of manuscripts not listed in the *Census* and amplifications and emendations of entries in the *Census*. It will exclude manuscripts written after 1600, Oriental manuscripts, papyri, and epigraphic material. A pamphlet with directions for contributors can be secured from Professor Faye (P. O. Box 395, Champaign, Illinois). Descriptions should be sent to him as soon as is conveniently practicable.

The Story of Pluscarden Priory: A Monastery in Moray is a 119-page brochure written by an anonymous Tertiary of St. Francis. It bears a foreword by Abbot Wilfrid Upson of Prinknash. The author attempts to "recapture the atmosphere and to show how people lived in the olden times rather than to produce a well-documented history". For lack of source material he has had to rely on the records of other monasteries with which Pluscarden was intimately associated in presenting his vivid picture of how life was probably lived at Pluscarden in mediaeval times.

Copies are available at 3s. 6d. at Pluscarden Priory, Elgin, Moray, Scotland.

Summaries of three interesting dissertations in English history appear in the *Bulletin of the Institute of Historical Research* (Vol. XXI, No. 64): "The Organization, Personnel and Functions of the Hospital in the Later Middle Ages" by Margaret A. Seymour, M.A.; "The dissolution of the Monasteries in Lincolnshire" by G. A. J. Hodgett, M.A.; "St. John Baptist de la Salle: the work of the Brothers of the Christian Schools, and its significance in the history of English Education" by W. J. Battersby, Ph.D.

With its January issue the *Month* begins a new series and takes on a new format. The new series "aims at providing for those interests which go to make a complete culture. It will publish imaginative writing, criticism, and theology which the layman can understand."

The November number of *Nouvelle revue théologique* presents articles on the spiritual exercises of St. Ignatius in commemoration of the fourth centenary of their approval.

Hispania sacra (Revista de historia eclesiástica) appeared in its first volume in 1948 under the auspices of the Instituto P. Enrique Flórez del Consejo Superior de Investigaciones Científicas. Besides presenting a half-dozen solid articles the first issue calendars a considerable amount of archival material on Spanish church history and gives a bibliographical bulletin on Spanish hagiography.

Toponimia Navarra en la Edad Media by Carlos E. Corona Baratech gives a list of the mediaeval place names in Spanish Navarre. It was published in 1947 at Huesca under the auspices of the Consejo Superior de Investigaciones Científicas, Estación de Estudios Pirenaicos. Each name is followed by a bibliographical reference. The little volume will be a useful instrument of research.

Volume I of *Estudios históricos y documentos de los Archivos de Protocolos* (Colegio Notarial de Barcelona, Barcelona, 1948) contains the following two articles of interest to our readers: "El original del proceso para la canonización de San Ignacio de Loyola, celebrado en Barcelona, Manresa y Montserrat" by Francisco de P. Solá and "Los contratos de obras en los protocolos notariales y su aportación a la historia de la arquitectura" by José M. Madurell Marimón.

The new building of the University of Coimbra Archives has recently been inaugurated. The collection is one of the largest of its kind in Europe.

Fascicules 3-4 of *Acta Academiae Velehradensis* for 1948 are devoted to *Miscellanea in honorem Francisci Xav. Grivec.* They commemorate the seventieth birthday of Monsignor Grivec. The articles deal for the most part with the history and theology of the Eastern Church.

The *Provincial Annals* (Province of the Most Holy Name, O.F.M., New York) in its January issue carries an account of the funeral of Archbishop Paschal Robinson in Dublin and a number of appreciations of him by various friends.

The *Journal of Religion* devotes its January issue to articles in memory of Shirley Jackson Case (1872-1947).

Père Guillaume de Jerphanion died on October 22. Born in France in 1877, he entered the Society of Jesus in the Province of Lyons at the age of 16. In 1903 he began to teach in the Jesuit college at Tokat in Armenia. His four-year sojurn there gave his studies the direction they took for the rest of his life. His numerous publications, mostly on oriental archaeology, were listed in *Orientalia christiana periodica* for 1947. That volume was a mélange in his honor. The volume for 1948 of the same periodical contains a posthumous article, the continuation of his review of the literature of Christian and Byzantine archaeology begun in the same periodical in 1940.

Monsignor Martin Grabmann died at Eichstaett on January 9. For years Monsignor Grabmann had been a professor in the theological faculty at Munich. Despite his retirement, he had been brought back after the Second World War to be dean of that faculty. His voluminous writings on the history of philosophy and theology are well known to mediaevalists. They acknowledge especially his pioneer work in these fields. His kindliness endeared him to many friends throughout the world.

William Thomas Walsh, professor of English at the Manhattanville College of the Sacred Heart, died on February 22 at the age of fifty-seven. Mr. Walsh wrote a number of volumes in the field of biography from the time he published his *Isabella of Spain* in 1930 up to his last work, *St. Peter the Apostle,* which appeared a few months before his death. He was decorated in 1943 by the Spanish government with the rank of commander in the Order of Alphonso X for his works in Spanish biography. In 1941 the University of Notre Dame conferred on him the Laetare Medal.

The July-October issue of *Razón y fe* contains 500 pages devoted to articles commemorating the 400th anniversary of Suarez.

The 250th anniversary of Cahokia, Illinois, the oldest settlement in the Mississippi Valley, will be celebrated during a two-week period opening on May 14. Participants in the observance will include Samuel Cardinal

Stritch, Archbishop of Chicago, Governor Adlai Stevens of Illinois, and Henri Bonnet, French ambassador to Washington. The recently reconstructed Holy Family Church at Cahokia, the only surviving example of a church building of the French colonial period, will naturally be one of the chief centers of interest.

To commemorate the centenary of the founding of the Dominican Sisters of the Congregation of the Most Holy Rosary a symposium is being held at Rosary College on March 21-22. The general theme is "Education for International Understanding."

July 5 of this year will mark the centennial of the arrival in the United States of Theobald Mathew, O.F.M.Cap., the great Irish crusader for temperance. During a visit which lasted until November, 1851, Mathew gave the pledge to thousands of Americans and aroused tremendous enthusiasm for the cause by his lectures in all parts of the country.

Documents:

El necrologio de San Cugat. José Rius Serra (*Analecta sacra Tarraconensia,* Vol. XX, 1947).— El necrologio de San Lorenzo de Munt. Angel Fabrega Grau (*ibid.*).—La "Vita Torquati et Comitum". José Vives (*ibid.*).—Correspondencia inédita del P. Enrique Flórez, O.S.B. José Zunzunegui (*Hispania sacra,* Vol. I, Fasc. 1).—Ein Brief des Kardinalis Isidor von Kiew an Kardinal Bessarion. G. Hofmann (*Orientalia christiana periodica,* Vol. XIV, No. III-IV).—The Surrender of Pensacola as Told by the British. Ruth Anna Fisher (*American Histor. Rev.,* Jan.).

BRIEF NOTICES

ACTON-DALBERG, Lord John Emerich Edward. *Essays on Freedom and Power.* Selected and with an introduction by Gertrude Himmelfarb. Preface by Herman Finer. (Boston: Beacon Press. 1948. Pp. lxvi, 452. $5.00.)

This collection reprints some of the essays which have built up Lord Acton's reputation since his death in 1902. The well-chosen selection of essays is given unity by the theme of freedom and power, the central problem in Acton's thought. In addition, two letters in the Acton-Creighton correspondence are printed from the manuscripts in the Cambridge University Library. It is regrettable that in the note introducing this correspondence no reference is made to the fuller discussion of these manuscripts which Friedrich Engel-Janosi made in 1940. [Cf. "The Correspondence between Lord Acton and Bishop Creighton," *Cambridge Historical Journal,* VI (1940), 307-321.]

In the introduction to the essays, Acton's life and intellectual growth is outlined carefully and not uncritically. Acton's "liberalism" earns for him a sympathetic and even generous analysis. The editor emphasises that it made him an uncomfortable member of the Church, but she adds little, really, to our understanding of the ultimate source of his discomfort. The more delicate problem of the relationship between Acton's religious faith and his political convictions is often blurred by the ambiguous use of the words "piety" (pp. xvi, xvii), "pious" (pp. xxvi, lvi), and "dogmatic" (p. xxxvi). If Acton's "piety" was the source of his agony, then the core of his thought will remain untouched until that "piety" is explained. The actual difficulty may be that, in all instances, Acton's thought was cramped by his overwhelming fear of the State, a fear which both the introduction and the essays reveal.

Lord Acton has been most praised for his professed allegiance to the canons of objective historical method. Two of his essays in this collection suggest some of the limitations of his critical method. In the "Inaugural Lecture on the Study of History," fatiguing truisms on the value of the study of history are supported by a string of references to the most negligible historians. On the other hand, in his essay on "The Vatican Council," Acton took so much pleasure in reporting the gossip which so frequently misleads the visitor to Rome that he did not hesitate to give an account of the "private" expressions of the intentions of Pius IX (Cf. pp. 303-304). Apparently, the reader is expected to accept the veracity of these stories only on the word of Acton.

Contemporary historians are much interested in the study of political and social power. If they consult Acton they may catch some of his passion for freedom, and they will most certainly be presented with sufficient illustrations of his severe ethical standards. If they do not gain the expected understanding of the structure and development of power in the western world from this volume, then they should turn to the work of Max Weber and to Bertrand de Jouvenel's *Du pouvoir* (Geneva, 1947). (EDWARD GARGAN)

ADAMS, JAMES TRUSLOW (ED.) *Album of American History.* Vol. III, *1853-1893.* (New York: Charles Scribner's Sons. 1946. Pp. xi, 435. $7.50.)

This handsome volume with more than 1300 illustrations makes the latter half of the nineteenth century a vivid panorama. No man is here denied the right to be his own historian, for the individual's appreciation of the pictures is the obvious purpose of the editor. He who runs may read. The text is kept to a minimum that serves to identify each plate rather than to provide a connected account of the period. Had the publishers really desired to serve the ends of scholarship they might have used paper and picture materials to enlarge and adorn their *Dictionary of American History,* where an equivalent amount of photographic additions could have been distributed to make a unique contribution to American historiography. Perhaps the resulting work would not have been economically feasible. On the other hand, a large sale for this sort of book presents no problem to those who have found that an arresting photograph will induce many to buy the equivalent of yesterday's newspapers. Noteworthy sources used in the preparation of this volume include *Harper's Weekly, Leslie's Illustrated Newspaper,* and Lossing's *Pictorial Field Book of the Civil War,* besides photographic collections of local libraries, historical societies, and business houses. (JOHN T. FARRELL)

ADHEMAR, JEAN. *Frère André Thevet.* [Profils Franciscains.] (Paris: Éditions Franciscaines. 1947. Pp. 94.)

M. Adhemar is the author of the latest biography of André Thevet (1504-1592), the collector of *curiosités* and cosmographer to four kings of France, who spent long years of his life on travels which took him to lands on both sides of the Atlantic. In America, Thevet is remembered chiefly for his *Les singularitez de la France antarctique* (Paris, 1557), the first book published on Brazil. He came to Rio with Villegaignon in 1555 to help found a French colony in Guanabara Bay and upon his return to Europe he wrote his book which landlubbers read with unusual interest. Actually, Thevet did not see much during his short stay in Brazil, for he was unwell most of the time, but he kept his alert ears open, and later wrote not only about the things he saw, but also, and more especially, about the things he heard. His book contains little that will interest the historian, but it is an important source for the study of the Indians of Brazil.

M. Adhemar has done an excellent job of piecing together the snippets of information that we have on the Franciscan. Thevet, for all the books he wrote and all the lands he saw, does not fill a big niche in history or in literature, but he is worth remembering. He had the unusual fortune of coming to the new world in the springtime of its years, and he represents in a dramatic way what happened to the spirit of the Middle Ages in its first contacts with the Renaissance. In giving us the biography of the ubiquitous friar Adhemar has made it easy for students of the age of exploration to become familiar with one of its "vénérables et scientiques personnes."

Dr. Pedro Calmon, the Brazilian historian, reviewed and corrected the chapter on *Les singularitez.* There is a preface by Christian Eugène, O.F.M., archivist of the French Franciscan province. The place of publication of the first edition of Jean de Léry should be corrected to read La Rochelle (p. 90). (MANOEL S. CARDOZO)

ALLAN, HERBERT S. *John Hancock: Patriot in Purple.* (New York: Macmillan Co. 1948. Pp. xvi, 422. $6.00.)

Mr. Allan has, after more than four years of careful research, rescued from virtual obscurity the hitherto neglected President of the Second Continental Congress. His incisive narrative provides a fresh approach to the American Revolution and its immediate aftermath. In view of the fact that the only two biographies of Hancock published thus far this century are both extremely sketchy, Allan's definitive work is of real significance.

Adopted at the age of seven by his wealthy merchant uncle, Hancock was educated to take his place among the patricians of Boston's Beacon Hill. At twenty-seven he inherited the family business, worth the present equivalent of one million dollars; and it was this fortune which he risked in the patriotic cause during the turbulent 1770's. Allan maintains that "Hancock did more than any other person to surround the Revolutionary movement with an aura of respectability." His decision to cast his lot with the revolutionists had an incalculably inspirational effect upon gentry and commonality alike in the colonies. The author also holds (but hardly proves conclusively) that Hancock by his support kept the revolutionary enterprise from collapse, and that Americans must thank his efforts in the Massachusetts ratifying convention for the practicality of the federal Constitution of 1789. In his study of the enigmatic Hancock's character, Allan is eminently objective—so much so, in fact, that he seems unable to decide, from chapter to chapter, just what sort of person his protagonist really was. It is difficult, e.g., to see how the merchant prince was "vain, arrogant, egotistical, hypersensitive, petulant, exhibitionistic, capricious, somewhat of a demagogue and much of a faker . . ." and at the same time a man "of essentially strong and admirable character." There is also a disproportionate amount of matter in the opening chapters on the life and times of Hancock's ancestors, and regrettably little on the organization of the patriotic movement in the colonies in the years preceding Lexington and Concord.

Altogether, however, the work is a valuable one, and the style is particularly attractive. Hancock's career has been placed in its broad historical setting, and the reader is given a new insight into the social and commercial life of New England during the latter half of the eighteenth century. Mr. Allan has used a gratifying amount of original source matter, including many unpublished manuscripts, journals, letters, and commentaries of Hancock's contemporaries. The newspapers and periodicals of the time are well represented. Both annotation and index are adequate. It is unfortunate that the footnote entries were not distributed through the text rather than placed togeher in a single appendix. (ROBERT E. CARSON)

ANGELUS GABRIEL, Brother. *The Christian Brothers in the United States, 1848-1948: A Century of Catholic Education.* (New York: Declan X. McMullen Co., Inc. 1948. Pp. xviii, 700. $8.50.)

The centenary of the Brothers of the Christian Schools in the United States has been the occasion for a number of events to mark their accomplishment. The publication of the present volume is one recognition of the century of school work. In his note of acknowledgments the author gives full credit to the late Brother Albeus Jerome who worked for more than twenty-five years collecting material for a history of the brothers' educational activities in this country and who left a manuscript, "Annals of the Brothers of the Christian Schools in the United States." The facts for the present work are taken, for the most part, from this manuscript but the arrangement was made by the new writer. The chapters cover the origins in Europe and the United States, the work in elementary schools, secondary schools, higher education, and boy welfare. There is also an account of the novitiates and houses of study of the institute. There are several pages of photographs of brothers and schools, and there is an index containing mainly proper names.

The history of education is a difficult field to define, but it surely should be more generously viewed than it is in this record. It is a full, perhaps too full, record of the individual brothers, their dates, locations, and the schools where they were stationed. As such it is of interest to members of the institute and others who have some personal connection with the brothers. But even they, and certainly the student of educational history, would like to be informed on the internal life of the schools, their programs of study, their methods, their discipline, their objectives, and their accomplishments. The author disappoints the reader who looks for such information, for he finds no well-developed exposition of these subjects. Admittedly such data are difficult to locate but some of them are available and if they had been included would have added greatly to the value of this volume. (BERNARD J. KOHLBRENNER)

BERGIN, THOMAS G. and MAX A. FISCH (Translators). *The New Science of Giambattista Vico.* Translated from the third edition (1744) (Ithaca: Cornell University Press. 1948. Pp. xv, 398. $5.00.)

Messrs. Bergin and Fisch, continuing their labor of love, have added a translation of Vico's *Scienza nuova* to their translation of his *Autobiography* published in 1944. The importance of the undertaking is beyond doubt. The work of Vico is recognized today as the magnificent beginning of a modern philosophy of history and politics; and historians and political scientists, as well as the educated public generally, will be grateful to have this classic accessible. The translation is based on the edition of the *Scienza nuova* by Nicolini in the *Scrittori d'Italia.* This had the advantage that the translators could avail themselves of Nicolini's excellent editorial work in modernizing and simplifying Vico's punctuation and in breaking down the text into manageable, numbered paragraphs. And the scholar will be especially grateful for this procedure because, as a consequence, the text of the translation can be easily checked against the edition of Nicolini which is now in general use. The translators have done a first-rate piece of work. The English text is lucid and readable. Moreover, a checking of numerous passages against the original reveals that the translation is impeccable in rendering Vico's meaning as well as the inflections of his sentence structure; especially the translators should be congratulated on their careful rendering of the important *Elementi* and *Principi*. Occasionally an insuperable difficulty occurs, such as the rendering of *volgare* by *vulgar*; since any other rendering would ruin the meaning even more, on such occasions an explanatory footnote would have helped. One may also may take exception to an occasional rendering of *autore* as *founder;* the translation is correct, but the word pattern of Vico is affected. Setting aside such minor points, the translation (wherever I checked it) is a model achievement. The present translation renders the third edition of the *Scienza nuova*. As a consequence of Vico's meditative mode of writing, the *Terza scienza nuova* is, in fact, not a third edition of the *Prima* at all, but a new work. It does not supersede the *Prima;* and the ideas contained in the *Prima,* but omitted in the *Terza,* are essential to a complete understanding of Vico's philosophy of history. We should like to hope that the translators will continue their work and complete it through a translation of the first *Scienza nuova*. (ERIC VOEGELIN)

BERMAN, ELEANOR D. *Thomas Jefferson among the Arts.* (New York: Philosophical Library. 1948. Pp. xviii, 305. $3.75.)

Miss Berman's work is an obvious labor of love and a glowing eulogy of one's beloved. With great detail the story of Jefferson and the several arts is laboriously told at the price of some monotonous repetition.

Jefferson is shown as a firm believer in the utilitarian and social function of the arts. "Always the tool is viewed in relation to its purpose: art must not only further freedom and happiness but also inculcate virtue" (p. 10). The sources from which he drew his inspiration as well as the peculiarly personal and individual direction which he gave to his own artistic thoughts are equally recognized. "Jefferson . . . was an eclectic who drew whatever suited his needs from a variety of sources, recombining them, however, into something subtly distinctive and individual—a whole in a great sense quite different if not greater than the sum of its parts" (p. 35).

After discussing the sources of Jefferson's philosophy of art and the influence of Hogarth in particular, Miss Berman shows Jefferson among the arts of painting, sculpture, architecture, gardening, music, speaking, and writing. In painting and sculpture Jefferson was a man of appreciation, though not always in agreement with the best authority; in architecture and gardening, "a workman, an innovator and an expert instead of an interested bystander" (p. 261); in music, a performer and something of an authority on instruments and techniques though not outspoken on composers and compositions; in the art of words, "a 'wordman' par excellence" (p. 263).

A devoted eulogy may well be expected to end with an encomium like the following: "There have been many Americans whose interest in the arts and sciences matched Jefferson's; there have been those whose political eminence matched his. But I know of no other President of the United States who has been the recognized initiator and center of so many cultural and educational activities" (p. 266). (EDWARD A. DOEHLER)

BERRY, VIRGINIA GINGERICK (Ed. and trans.) *Odo of Deuil. De profectione Ludovici VII in orientem.* [Columbia Records of Civilization, XLII.] (New York: Columbia University Press. 1948. Pp. xliv, 154. $3.25.)

A new edition with explanatory notes and English translation of the only work devoted to the second crusade is a genuine contribution to the history of the Middle Ages, and especially to that of the crusading era. As chaplain of King Louis VII, the monk, Odo of Saint Denis, had first-hand information on the origin, inception, and progress of this mass pilgrimage of Frenchmen to the Holy Sepulcher. Unfortunately, his account ends with the arrival of the French army at Antioch, but in recounting the crusaders' experiences with the Greeks and encounters with the Turks he indicates clearly the tragic circumstances which made the expedition of Louis VII an effort of supreme cost and little gain. Odo composed the *De profectione* as a source of information for his abbot, Suger, who he hoped would write a biography of Louis VII, and as a guide for future crusaders that they might avoid the disasters which he and his companions had suffered.

The present text was edited from the single extant manuscript which was written at Clairvaux and is now in the College of Medicine at Montpellier. The original edition made by Chifflet in 1660, as well as the selections edited by Waitz in the *Monumenta Germaniae Historica,* were collated with the new edition. On the whole the text appears quite satisfactory. An unfortunate typographical error mars five lines on page 72. The same cause can probably be assigned for the use of *labore* instead of *labor* on page 94, but is the editor or the author responsible for *sciebantur* instead of *sciebant* on page 122?

The translation, although generally reliable and very readable, suffers from a few inaccurate renditions. On page 10 the Latin text does not seem to justify the interpretation "enrolled"; on page 40 *castro* seems to signify a town rather than a castle; on page 44 *confessione* obviously means faith rather than confession; on page 74 there is an incorrect rendering of the *tot . . . quot* clause. The translator's attempt to put Latin puns into English is a clever but not always accurate device. In some instances the results are far from pleasing.

In a few cases the statements made in the notes and introduction are misleading. The Greek "heresy," explained as the reception of the holy Eucharist under the species of bread and wine, is undoubtedly a reference to the custom prevalent in the eastern Church of using leavened rather than unleavened bread. The statement that Odo composed his work to incite French revenge on the Greeks is a denial of his avowed purpose of furnishing Suger with material for a biography of Louis VII, a fact which is supported by his continuous praise of the king. To say that God appears as an active protagonist on the side of the crusaders is to give an anthropomorphic interpretation to the mediaeval confidence in an all-sustaining Providence.

32299

Aside from these blemishes, the work furnishes a valuable contribution to mediaeval studies and provides readers with some valuable source material in an important period of European history. (SISTER PATRICK JEROME MULLINS)

BISHOP, MORRIS. *Champlain: The Life of Fortitude.* (New York: Alfred A. Knopf, Inc. 1948. Pp. 364. $4.00.)

This is biography at its very best—and as it should be. Morris Bishop has written professionally of Samuel de Champlain with a pen that has heretofore scored successes in the field of writing. Champlain is the father of Canada and as such Canada was his child, the only true love of this genuinely good man, an idealist at heart with the faults of an idealist. It is precisely this settled purpose in Champlain's life that pushed Mr. Bishop to know more about the father of Canada, what he concealed, if anything, as well as what he told. There is absolutely nothing that Champlain (or his biographers for that matter) could hide from Bishop, for he must have traversed much of the territory Champlain did and in the last resort, when the abundant documentary evidence at the writer's disposal was somewhat discrepant, he used common sense. This is very much in evidence in the numerous parenthetical annotations which have their *raison d'être* in such a work of scholarship.

Champlain's was, indeed, a life of fortitude, which gave a sustained breath to a policy of action and activity which he was to pursue during his entire life: "Alliance with the trading Indians, and military aid if necessary; exploration, in the hope of finding a Western sea and passage to the Orient; colonization, with the establishment of permanent posts in the far interior; and religious instruction, leading to Christianization" (p. 179).

The father of Canada did not assume the role of "leading man" in this book—or, as a matter of fact, in his own life—until after the erection of the inhabitation at Quebec City in 1608. Prior to this date Champlain was a cartographer and a geographer, leaving the headlines to such men as Pontgravé, Lescarbot, and Poutrincourt. Nonetheless, the dominant note in Champlain's entire life, which was the "desire to know, the westward urge of the explorer" (p. 120), became manifest destiny. Canada lived because Champlain lived. Champlain died as he lived. His life was the strength to endure for a purpose, which is a noble thing to contemplate.

The reviewer cannot resist the urge to inform Mr. Bishop that it is his wish that his pen will continue to score successes in such a field of writing, because this book is, as we said at the outset, biography at its best. (GILBERT F. LEDUC)

BREARLEY, MARY, *Hugo Gurgeny, Prisoner of the Lisbon Inquisition.* (New Haven: Yale University Press. 1948. Pp. 176. $3.50.)

This little volume is an excellent study of Inquisition procedure and independence of action as exemplified in the detention of Hugo Gurgeny, an adherent of the Church of England, who, having gone to Lisbon in 1605 on business, was in the hands of the Holy Office from August 22, 1606, to May 30, 1609. Four months before his arrest—the result of several denunciations of his slight respect for the religion of the Portuguese—the tribunal had decreed his deportation, but an influential Jesuit, Father Henry Floyd, prevailed upon the Inquisition to arrest him in the hope of effecting his conversion and, it seems, of sending him back to England as a missionary. Gurgeny's straightforward defense arouses the reader's sympathy and one is constantly expecting the judges to become convinced of his innocence. The prisoner steadfastly refused to be forced until sentence of burning was pronounced, whereupon he embraced Catholicism. This study holds the interest to the end. The author successfully aims at strict impartiality and her dislike of Floyd is counter-balanced by her sympathetic portrayal of another Jesuit, Aloysius of San Roque. Though she abhors the Inquisition's cruel system of mental torture, she demonstrates that it was conversion, not punishment, that was sought; Gurgeny himself bore witness to the kindness of one of his judges. The author maintains that the sentence of death was only a successful bluff and casts doubts upon the sincerity of Gurgeny's conversion, despite the testimony of several Jesuits of San Roque, including Floyd. The book lacks an index but it provided with interesting notes in an appendix. On page 76 the date 1607 should be read for 1606. (ANSELM BIGGS.)

BROWN, LOUISE FARGO AND GEORGE BARR CARSON, JR. *Men and Centuries of European Civilization.* (New York: Alfred A. Knopf, Inc. 1948. Pp. xxiii, 628, xvi. Trade $6.25; text $4.75.)

A textbook labors under some of the handicaps of an anthology: it is almost impossible to please anyone but the compilers. A critic will usually find some basis for dissent: too much emphasis here; too little attention paid to a phase or a personality; an arrangement that does not meet approval. In this particular text the objection is more fundamental. The authors have made an ambitious departure from standard procedure, and in the opinion of this reviewer, have not succeeded in their announced intention.

The plan is attractive. The authors believe that in an introductory college course in European history a student should acquire a definite body of information, an acquaintance with the great historical sources, and a critical methodology for evaluating future readings. At the same time his interest should be aroused, and his text should provide him with a guide for further exploration. Since the student will be more attracted to the human aspect of history than to abstract forces, the authors propose to build their study of the past fifteen centuries of European history around the lives of the most prominent figures in each epoch. Accordingly they divide their material on the basis of the century, selecting two personalities in each as typical of the period, and then attempt to describe the century in terms of these individuals.

They have tried too much. Aside from the doubtful validity of the division by centuries, their description of the political, economic, and social conditions is far too summary for any true understanding. The emphasis on the great men is interesting, but it is an obvious over-simplification to treat the eighteenth as the century of Franklin and Bonaparte, and the nineteenth as that of Darwin and Jaurès. The authors seem conscious of the problem, for the actual development of the chapters, while high-lighting the characters selected, quickly descends into a standard narrative, crowded with other material. The readings are well-chosen, but too brief to compensate for the skimpy text. Thus the book falls between two stools by attempting to combine, in a one-volume survey of fifteen centuries, the advantages of a reliable text and an adequate source-book.

The failure does not stem from any incompetence of the authors. They reveal themselves as objective, fair in their approach, and clear in their presentation. If the above criticisms are valid, the difficulty is inherent in the method they have adopted. (Joseph N. Moody)

Brown, Ralph H. *Historical Geography of the United States.* (New York: Harcourt, Brace and Co. 1948. Pp. viii, 569. $7.50; text edition $5.50.)

This book, the culmination of twenty-five years of scholarly endeavor by one of the most competent men in the field, is an excellent exemplification of the author's conception of historical geography as simply "the geography of the past." Due to the limitations of a single volume, Dr. Brown confines himself to the formative period of early occupancy for each major region of the United States and eastern Canada. The natural setting of each region is portrayed ". . . not as we know it today but as it was known or understood during the period under consideration," for Mr. Brown places great importance on "weighing the effectiveness," of beliefs as distinct from actual knowledge in the occupancy and settlement of regions—a far cry from the environmental determinism that has sometimes passed for historical geography. From contemporary records, maps, and eyewitness accounts he skillfully reconstructs a factual record of past landscapes. His vivid descriptions are illustrated by forty-two pictures and 105 maps, the former mostly reproductions of contemporary originals, but some are the author's simplifications of early maps. Some of the originals are paired with modern maps of the same area on the same scale.

Part I deals with the period of colonization including Spanish efforts in the Southwest. The development of the eastern seaboard up to 1810 is discussed in Part II. Part III covers the Ohio Valley and the lower Great Lakes region to 1830. In the three remaining parts the upper Great Lakes, the Great Plains, the Rockies, and the Far West are each carried through to 1870. A bibliography of generally available materials is supplemented with extensive documentary notes and comments on the nature of other source materials. (Kenneth Bertrand)

Bruwaene, Martin van den. *La Société et les institutions de l'antiquité classique.* Tome I: *Le Miracle grec. L'Orient préclassique et la Grèce jusqu'à l'époque de Demosthène.* (Bruxelles: L'Édition Universelle, S.A. 1946. Pp. 394.)

The author tells us in his preface that the present work is based on a course which he has given for some years at the Institut Saint-Louis in Brussels. It is intended to introduce students at the college level to Greek institutions and life, and it should be evaluated, therefore, with its primary purpose in mind.

Chapters I and II give a survey of Egyptian and Mesopotamian civilization as a necessary background for an understanding of Aegean civilization and of

V.
194

Greek civilization proper. The bulk of the volume, Chapters II-XIX, is devoted to a systematic exposition of the political, social, economic, and religious institutions and life of the Greek world to the establishment of the Macedonian hegemony. The book is furnished with 100 excellent illustrations, many being full-page plates. The accompanying descriptions greatly increase the value of such illustrations for students. There is a very useful table of technical Greek terms and a good index. The author does not claim to be a specialist in the history of the Near East, but he should be commended for stressing the importance of the Oriental background in the development of Greek civilization. This background is an essential factor in "Le miracle grec." His exposition of Greek institutions is, in general, accurate and abreast of the latest scholarship in the field. The style is lively and reflects the enthusiasm of one who is obviously an intense admirer of Greek civilization and its achievements.

A few criticisms, however, should be made. Page 13: it is wrong to speak of a totemic organization in early Egypt in such unqualified terms. Page 48: the date of 2050 B.C. for Hammurabi should be reduced by 400 years. Page 57 ff.: the chapter entitled "La Civilisation egéenne" is much too broad in its scope, as it includes early Greek history proper through the Dorian invasion and conquest. Page 277 ff.: the title of Chapter XI, "La Constitution de l'empire grec," is an unfortunate one to say the least. Finally, volumes appearing in the Loeb Classical Library should be so listed, and not as "Edition Heinemann."

College teachers and students will find *Le miracle grec* a useful and stimulating book, and especially valuable because of its copious illustrations. (Martin R. P. McGuire)

Callaway, James Etheridge. *The Early Settlement of Georgia.* (Athens: University of Georgia Press. 1948. Pp. vii, 138. $2.50.)

This volume is almost exclusively an account of the English colonizing effort in an area which subsequently became the largest state east of the Mississippi River. Its history opens four months after the birth of George Washington, and the narrative is carried into the time when hungry English mills made Cotton King. The slim volume represents the research of a young Georgian, while he was a student at Princeton University. His untimely death in 1935 occurred thirteen years before the results of his investigations were published. The research betrays a certain inexperience best illustrated by the rather uneven and disconnected narrative of the settlements stretching through the various geographical divisions of Georgia.

The reader, unless he is thoroughly conversant with Georgian geography, is disappointed with the lack of maps which could have outlined the mushrooming development of the varied agricultural areas of Georgia. The author presents in the 122 pages of text a clear purpose. Besides showing the factors which conditioned the colonization of Georgia, Callaway also points out its development into a definite type of agricultural kingdom. The growth of its population and the settlement of its land area were affected by the original purpose of its colonization, a military outpost against the Spaniards. A second factor in Georgia's development was the nature of its climate and soil, since this state is a land offering strange contrasts, from the swampy tropical areas in the south, through the barren pine-covered central zone, to the mountainous clay top-soil of the north. These contrasts led to a condition which becomes the central theme of Callaway's monograph, a sharp struggle between small farmer and planter. The extension of slavery to Georgia and the success of cotton in this clay soil determined the manner of its gradual development. The notes (pp. 123-129) introduce bibliographical material carefully paginated, and the bibliography (pp. 130-138) is ample for the limited scope of the study. (THOMAS DANIEL O'DONNELL)

CARTER, CLARENCE EDWIN (Ed.) *The Territorial Papers of the United States;* Volume XIII: *The Territory of Louisiana-Missouri, 1803-1806.* (Washington: U. S. Government Printing Office. 1948. Pp. xi, 641. $3.50.)

The appearance of Volume XIII of the *Territorial Papers,* containing relevant documents pertaining to the territory of Louisiana-Missouri, marks the resumption of a State Department project which was brought to a standstill by World War II. Dr. Carter, of the Division of Historical Policy Research in the Department of State, is the editor of the series. This series of official records of some thirty states of the Union during their territorial periods began in 1934, and will consist of about thirty volumes when completed. Mr. Carter has assigned three volumes in the series to embody the selections of relevant documents pertaining to the territory of Louisiana-Missouri for the years 1803 through 1821. This present volume consists of the following documents: papers relating to the foundations of the territory of Louisiana-Missouri, 1803-1804; papers relating to the District of Louisiana, 1804-1805; and papers relating to the administration of Governor Wilkinson, 1805-1806. Volumes XIV and XV, to be published in the near future, will bring the coverage of documents through the year 1821.

The importance of this work and its companion volumes, lies in the fact that it presents for the first time a comprehensive documentation of the beginning of American administration of a region out of which a dozen of our present United States were created. Problems resulting from the transition of the territory from an old world colony to a United States territory are depicted by a wide range of correspondence between departments of the federal government and the various territorial officials, as well as by letters passing between numerous subordinate officers within the territory. The papers selected for inclusion in these three volumes are found, with a few exceptions, in depositories in Washington, D. C. Headnotes supplied at the top of each letter identify the sources from which the documents have been taken. (JAMES W. DYSON)

CHAPLIN, RALPH. *Wobbly. The Rough and Tumble Story of an American Radical.* (Chicago: University of Chicago Press. 1948. Pp. vi, 435. $5.00.)

The American trade union movement on the whole has been conservative, job-conscious, and non-violent. It has eschewed ideology and revolution. Its rights and wrongs are the rights and wrongs of our American society.

Organized labor in the United States has rarely, if ever, borrowed the aims and methods of European labor movements. The one exception was the Industrial Workers of the World (I.W.W.). Born among the miners of the West, the Wobblies, as they were called, were everything that the Knights of Labor, the A.F. of L., and the C.I.O., were and are not. They were radicals in the European sense; they were anarchists; they left behind them a trail of blood and violence.

Their birth may be attributed to two important factors: the horrible conditions under which the miners, the agricultural, and intinerant workers were employed; and the inability or unwillingness of the A.F. of L. to forego craft unionism in favor of one big union. The I.W.W. attempted to form one big union. It was never successful and died a sudden death in the 1917 trials which sent its leaders, Bill Haywood and Ralph Chaplin, to jail for openly resisting our participation in World War I. Judge Landis of baseball fame sentenced these men to twenty years in Leavenworth.

Wobbly is the story of the beginnings, the growth, and the decline of the I.W.W. It is written by the man who had much to do with its history, and from this point of view it is an important book.

It is also the story of the conversion of a radical, for the modern Chaplin is a far cry from the anarchist of thirty years ago. He is now a religious man, convinced only of the need for "a revitalized American ideology, one that would enable the Sermon on the Mount and the Bill of Rights to do more than hold their own in competition with *Das Kapital* and the *Communist Manifesto*."

The book is rambling, its chronology is uncertain, and at times it is dull, verbose, and repetitious. But for all its defects it tells a good story. (GEORGE A. KELLY.)

CONKLING, ROSCOE P., and MARGARET B. CONKLING, *The Butterfield Overland Mail, 1857-1869.* Two volumes and atlas. (Glendale, California: Arthur Clark Co. 1947. Pp. 412; 446. $25.00.)

The Overland Mail, although shortlived (1857-1869), played an important role in the history of the West. The southern route (1857-1861), contracted for and organized by the New Yorker John Butterfield, extended from Memphis and St. Louis to San Francisco by way of Texas and the Southwest. The central route (1861-1869), under contract to Wells Fargo, the Butterfield Company, and others proceeded, until the coming of the railroad, from the Missouri to California by way of the South Pass, the Great Salt Desert, and the Sierras. Prior to 1857, mail reached the Golden Gate via Panama (thirty days) or the Straits of Magellan (four months) at a sizeable cost both to the government and to correspondents. A great organizer, the indefatigable Butterfield, much to the surprise of the incredulous, reduced both cost and time (twenty-three days). The importance of his venture, however, is measured not merely in time and money saved. Together with the telegraph and the steamship the Overland helped to unite East and West. It encouraged migration and the settlement of the West, with many of the stations along the trail developing later into present-day towns and cities. It prepared the way for the railroad, pointing out in many places the more feasible route, and making the people conscious of the possibility, the advantages, and the necessity of spanning the continent.

This neglected phase of western history has apparently absorbed the interest of the Conklings for some time. There is indication that Mr. Conkling was seeking information on mail contracts as long ago as 1902 (I, 98). Both college graduates, and one a geographer and topographer, they have traversed some 50,000 miles of old trails, and every mile of the old Butterfield. They have consulted freely written materials, both published and manuscript, and have interviewed a number of eyewitnesses. The present work is the fruit of this interest and labor. It gives a detailed account of the Butterfield Trail itself, the stations along the way with their personnel, the experiences of some of the passengers, and interesting sidelights on the history of the land through which the trail passed. Accompanying the two volumes is an excellent atlas with helpful and instructive maps and illustrations.

The work, however, is not beyond criticism. The style is good but the geographical order followed by the authors, one station after another from East to West, makes for a monotony which is aggravated at times by the inclusion of irrelevant details on the grandparents of the stationkeeper. The footnoting is poor both from the point of view of what is and what is not footnoted. The references cited are not always the most authoritative (I, 49), and there is present at times a tendency to exaggerate (I, 40, 51, 104, 130). There are a number of historical inaccuracies, particularly in the introductory chapter on western territorial expansion. Much of this criticism, however, is readily overlooked in view of the valuable contribution the authors have made to our knowledge of the West in the 1850's and 1860's. (TIMOTHY J. CASEY)

COTTER, MAIRE. *Westward by Command.* (Cork, Eire: Mercier Press, Ltd. 1947. Pp. 159. $2.50.)

At this time when the Church is promoting devotion to the Sacred Heart in its various forms with such great urgency, the biography of an outstanding devotee of this devotion, Mother Cabrini, seems particularly appropriate.

The author does not explicitly seek to foster devotion to the Sacred Heart. Rather the motive of confidence and trust in the divine Heart is woven into the entire life of this remarkable woman as the very cornerstone of her great success. On the opening day of the Columbus Hospital in Chicago in March, 1904, in answering Dr. Murphy's speech, Mother Cabrini, in her typical manner, said: "I am not even an instrument but only a spectator of God's work" (p. 120). Her faith and hope in the Sacred Heart made her see clearly the needs of the poor and unfortunate throughout the world. We cannot but feel blessed that because of Leo XIII's explicit command "not to the East but to the West," Mother Cabrini became a citizen of this country and made its poor and forgotten children the specific object of her zeal. Her absolute surrender to the Sacred Heart kept the resources of the 'Bank of Providence' flowing into any project conceived as an aid in her work. The perfect and heroic union of her own will with the Divine Will made real what seemed mere fantasy to others. So often during her life she remarked to her sisters: "I am afraid only of want of confidence in God, my protector" (p. 74).

No doubt the first part of the book describing Mother Cabrini's background and training makes the more interesting and better reading. The author gives a vivid background of local Italian conditions affecting the Cabrini family, its ideals and ambitions. The gay 1890's of the young United States find a sad contrast in the well traced drab social conditions of the Italian immigrants on New York's East Side.

The latter part of the volume necessarily falls into a rather routine enumeration of foundations, albeit with an agreeable fluency and ease. A world wandered so far from the Sacred Heart is in need of Mother Cabrini's great spirit. Assuredly Miss Cotter's book is a singular contribution in filling this need. (PETER J. HILL)

CRAMER, JOHN H. *Lincoln Under Fire.* (Baton Rouge: Louisiana State University Press. 1948. Pp. xv, 138. $2.50.)

This book brings together the stories of Lincoln under fire in July, 1864. It will be of value to those interested in either the Civil War, or the great emancipator. It should also interest anyone of a legal turn of mind, and the attempt to piece together the story of what really happened should be required of all devoted readers of detective fiction.

In 1864 Grant was striving to win Richmond; Lee as a counterblow sent Jubal Early northward. The famed leader swept down the Shenandoah Valley and then eastward. At Frederick the man who had begun the trip barefooted eventually found shoes and on they came. Lew Wallace and his few men were swept aside at the Monocacy and the way to the capital was open. Perhaps Washington could have been taken by a desperate effort, but Early's men were exhausted and footsore. Time was on the side of the defenders, for help from the veteran Sixth Corps was on the way.

Some firing took place at Fort Stevens on July 11 and 12. Lincoln came out to see the action and was exposed to enemy fire. What actually occurred in these moments when for the only time in our history the President was under fire? General Wright, or a young colonel, or some other soldier, or "Aunt Betty" Thomas, or Captain Oliver W. Holmes or Mrs. Lincoln ordered the President down after at least one person had been shot near him. Mr. Cramer leans toward the story of General Wright and gives some credence to Holmes' version. Perhaps the truth will never be known. In the words of the author, "No one of the tales of Lincoln under fire need be accepted completely; no one of them need be discarded fully." The book is well indexed. (BASIL L. LEE)

DAWES, ELIZABETH and NORMAN H. BAYNES (Translators). *Three Byzantine Saints. Contemporary Biographies translated from the Greek.* (Oxford: Basil Blackwell; New York: William Salloch. 1948. Pp. xiv, 275. $5.00.)

In this interesting work Miss Dawes presents a translation of the lives of St. Daniel the Stylite (409-93) and St. Theodore of Sykeon (d. 613), both written by disciples and eye-witnesses, and of St. John the Almsgiver (d. c. 620), by Leontius, Bishop of Neapolis in Cyprus, a compatriot and admirer. Professor Baynes prefaces each with a summary account of the historical background and the author, and supplies notes and bibliography. He also contributes a short general introduction on the ideals and the religious and social influence of the Byzantine ascetic. There is an index of proper names.

An extraordinary feature of the narratives is the superhuman mortification of a St. Daniel or a St. Theodore, the former, for instance, standing on his pillar while his feet were eaten up by maggots. St. John, the Patriarch of Alexandria, presents a striking contrast; he practices no such astounding penances but attains sanctity by his unbounded generosity, his pleasant and tactful manner, his unsparing devotion to his flock. Again, until we read these lives, we scarcely realize how exclusively the Byzantine historiographer was taken up with the court and aristocracy. We come into a different world, where we mingle with the everyday people of Constantinople that flocked to St. Daniel's pillar, where we share the sorrows and curious superstitions of the farmer or artisan in Galatia with St. Theodore, or the bad luck of the sea-captain at Alexandria with St. John. Here we meet Byzantium's man on the street. Often, too, in the hagiographical literature we find valuable facts; for instance, the life of St. Daniel informs us how Zeno came to the attention of Leo I. The student will never catch the atmosphere of Byzantium better than in these biographies written for the common folk.

Miss Dawes and Professor Baynes have done good work. The translation is fluent and unlabored, the explanatory prefaces and notes accurate and pertinent. Particularly valuable is the introduction by Professor Baynes whose insight helps the reader greatly toward a sympathetic understanding of the genre. (MARTIN J. HIGGINS)

DENNETT, RAYMOND and ROBERT K. TURNER (EDS.) *Documents on American Foreign Relations.* Vol. VIII, *July 1, 1945-December 31, 1946.* (Princeton: Published for the World Peace Foundation by Princeton University Press, 1948. Pp. xxxvii, 962. $6.00.)

For the eighteen months within the limits set for this volume the editors faced a tremendous task of compression. In spite of the decision to make a separate publication of the material relating to the "role of the United States in the negotiation of the peace treaties with Bulgaria, Hungary, Italy, Rumania, and Finland," it was nevertheless a formidable amount that remained to be squeezed into approximately 1000 pages. The grouping of material again begins with "Principles and Policy," followed by "Conduct of Foreign Relations;" but then Chapter III becomes "The Termination of the War," and the other chapters reflect a departure from the conventional pattern of the former volumes because of "the transitional nature of the period dealt with." The appendices include the Yalta and Potsdam decisions as revealed in belated press releases of the Department of State of March 24, 1947. (JOHN T. FARRELL)

DENOMY, ALEXANDER J., C.S.B. *The Heresy of Courtly Love.* (New York: Declan X. McMullen Co. 1948. Pp. 91. $1.50.)

The ideal of courtly love is one of the *idées maîtresses* of western literary tradition. It was introduced by the troubadours of the south of France in the early decades of the twelfth century. It consists essentially of three elements: the conception of love as increasing an unsatiated desire, the ennobling force of this love as the source of all virtue, and the cult of the *amata* as a superior being. This love, which is usually illicit and adulterous at least in aspiration, cannot be reconciled with the moral law or supernatural virtue. The origin of this ideal is to be found in the mystical philosophy of Avicenna. That this ideal was proposed by Christians was due to the doctrine of the so-called "double-truth," whereby an opposition is erected between nature and grace, between reason and faith, between philosophy and theology. This doctrine of the "double-truth" the troubadours received not from Averroes, but from the predecessors of Averroes who had professed much the same veneration for Aristotle and the same attitude toward philosophy as the highest truth.

Father Denomy, an authority on the origin and development of the ideal of courtly love, possesses a peculiarly happy gift for clear presentation. The book is well annotated. When he quotes the troubadours in the text he translates them in the notes; he should also have translated the troubadours when quoting them in the notes. The publishers are to be commended for an attractively printed book. The Candlemas Lectures on Christian Literature have had a brilliant introduction. (ROBERT WILDE)

DOWD, DAVID LLOYD. *Jacques-Louis David and the French Revolution, Pageant-Master of the Republic.* (Lincoln: University of Nebraska Studies. June, 1948. New Series No. 3. Pp. xiv, 205. $2.50 cloth; $1.50 paper.)

This book brings us for the first time an impartial account of Jacques-Louis David and his important contributions to furthering the cause of the French Revolution. The amount of research as indicated in the preface of the volume, in addition to the fine documentation, would alone recommend the work as a wealth of information on the early history of the republic and David who is represented as the prime mover of the plastic art propaganda movement. This scholarly volume on the propaganda aspects of the French Revolution has been a revelation in the sense of the importance of the arts in guiding the masses to an easy understanding of their role in this form of government.

Mr. Dowd presents David in an unbiased manner (cf. the essay on sources and the quotations from David's many enemies which in many instances were claims and accusations that generally misrepresented the facts). The last chapter sets forth the author's analysis of the festivals, and it is about the most interesting part of the book. He shows how David in his masterly handling of the festival with its many sections such as music, theatrical products, pageantry, and dancing added a very important segment to the picture with his element of mass participation, the importance and significance of which has been emphasized many times in preceding chapters.

David's success as a propagandist was due to many reasons, one of the most important being his appeal to the "common man" in his paintings. In the "peasant episode" the author shows the manner in which David makes a simple peasant picture himself as a heroic Roman who sees himself on Federation Day taking the oath to be faithful to the nation. The question is asked: "Why did David accept the Revolution or rally to the new order?" It is clearly shown that not only was the reason for this found in his personality but also that there must have been professional and class interests as well.

After a reading of the book and of the realization of the effectiveness of David's work upon the scene, one may readily place him in the French Revolution by this descriptive quote, viz., that the revolution was "a lyrical drama, verse by Chenier, music by Gossec, setting by David." (Francis Joseph Manno)

Edge, Walter Evans. *A Jerseyman's Journal.* (Princeton: Princeton University Press. 1948. Pp. xi, 349. $5.00.)

Former Governor Walter E. Edge of New Jersey gives us here the interesting record of a busy lifetime devoted to business and politics. The early chapters tell a typical American "success story," for Edge began his career as a printer's devil in Atlantic City, working himself up rapidly to the ownership of a newspaper and a world-wide advertising agency. He played a significant role in the development and publicizing of Atlantic City as a first-ranking seashore resort. Paralleling this highly successful business career was Edge's constant interest and participation in local and state politics. As the security of his own financial position became progressively more assured, Edge devoted more and more of his time to the political field. By 1917, when he became Governor of New Jersey for the first time, he placed his business interests definitely in the background to devote himself wholeheartedly to the concerns of public life.

Edge's political career was a full and varied one. He served the state twice in the position of governor during each of the two World Wars. In between these terms he was United States Senator under Wilson, Harding, and Coolidge. In 1929 President Hoover sent him as ambassador to France. Following ten years of retirement from active life, Edge returned to the political scene in 1944 when he once more became governor. His second term holds special interest because of his unsuccessful effort to obtain popular approbation of a new state constitution, which was in large measure defeated by the Catholic opposition.

The general reader should appreciate *A Jerseyman's Journal,* as it is written in an easy, flowing style and records a long and interesting life. The historian will value it even more for the picture it gives of political life and activity on the state, national, and international levels. (William Keller)

Felder, William, O.F.M.Cap. *The Knight-Errant of Assisi.* Translated by Berchmans Bittle, O.F.M.Cap. (Milwaukee: Bruce Publishing Co. 1948. Pp. xii, 152. $2.50.)

This book purports to portray "the knightly element which gives to the personality of the Little Poor Man its wholly peculiar, yes, its wholly unique character." Bishop Felder does not set out to write the Poverello's life. He paints St. Francis here in striking interpretation; one, however, conceived by Francis' earliest biographers. Francis' whole life is inspired and exalted by the great impact of chivalry with all its facets from liege loyalty to knightly love. The evidence advanced for this view can leave no one in doubt.

The facts are taken from the lives of Francis by Thomas of Celano, the Three Companions, and St. Bonaventure, but these are checked against the latest research, and many interesting details are added by A. Fortini's *Nova vita di San Francesco d'Assisi* published in 1926 after Bishop Felder's great work on St. Francis, a result of his findings in the archives of Assisi. Eminent authorities are cited in all cases dealing with the aspects of knightly mediaeval life.

This reviewer felt that at times the efforts to demonstrate the impact of chivalry were somewhat overdone, or, at least, shaded by a romantic element as in the cases of the crusaders before Jerusalem, or concerning the military orders. Francis was surely aware of the darker side to knighthood, and had a more realistic approach been taken, his personality as influenced by chivalry would have been even more compelling. However, one cannot doubt knighthood's force on the saint after reading this enlightening and charming book. The translation has captured in good measure the spirit of the original. (RICHARD H. TRAME)

FERM, VERGILIUS (Ed.). *Religion in the Twentieth Century.* (New York: Philosophical Library. 1948. Pp. xv, 470. $5.00.)

This volume suffers from all the defects and shortcomings characteristic of the several recent attempts to treat of twenty and more religions within the compass of a few hundred pages. In addition to the usual Oriental, Jewish, and Christian forms, this compilation includes several unique religions—Ethical Culture, the Ramakrishna Movement, Naturalistic Humanism, and Reconstructionism. The Catholic must necessarily take exception to much that is stated by the editor in his lengthy preface. The usual latitudinarian, common-denominator, and religion-without-dogma ideas prevail. The editor appears to live in expectant anticipation of what religion will emerge from the present milieu! He foresees a coming religion "that will cut across the streams of religious tradition and merge the values of all the faiths: each contributing its full share to the total view of life in the light of the greater prophets or the voice of God in all of them."

The exposition of the various religions by men competent in their respective faiths is well done. Proselytizing and unfavorable comparisons are usually avoided. No attempt is made to portray the numerous ramifications of Protestantism. They are all more or less amalgamated into two disappointing chapters entitled "Conservative Protestantism" and "Liberal Protestantism." Several other religions, which we regard as Protestant derivatives, receive special attention, e.g., Quakers, Swedenborgians, Anglo-Catholics, Mormons, Salvation Army, Christian Science, and Jehovah's Witnesses. The treatment of Catholicism is quite satisfactory under the strictures such a volume necessarily imposes. To the reviewer's mind, however, the Catholic Church suffers woe-fully by insertion into a volume of this nature. The few pages devoted to it, no matter how well done, can never adequately portray its full stature and importance. It is lost in the maze of dissimilar and conflicting religious opinions. (Paul J. Knapke)

Fischer, Eric. *The Passing of the European Age: A Study of the Transfer of Western Civilization and Its Renewal in Other Continents.* (Cambridge: Harvard University Press. 1948. Pp. xv, 228. $3.50.)

That in general the age of European western civilization is gone, but that a transformed western civilization may survive in new centers outside Europe, is the burden of this compact little volume by a visiting associate professor at the University of Virginia, the revised edition of a work which originally made its appearance in 1943. It is a burden which the book bears gracefully and convincingly. However, those who have read the first edition need not examine this present one. There have been some changes in emphasis, but the essential thesis is the same. The chapter which examines the causation of the passing of civilizations, an excellent exercise of analysis, has been expanded and is well worth a second perusal.

The author's technique is simple. After an introduction which explains his general theme, he proceeds to demonstrate how the various rival centers of European civilization—since Europe can be called one center only by gross simplification—have shifted to other continents, undergoing a transformation in the process. He discusses, e.g., Latin America, the British Commonwealth of Nations, the Russian shift toward Asia, and the transfer from Europe of the cultural influence of smaller nations, such as the Dutch and the Scandinavians. Throughout these chapters one is impressed with Professor Fischer's easy familiarity with nearly every aspect of human achievement—with painting, music, science, and industry. Finally, the factors which operate to make civilization pass are considered, and an interesting comparison is drawn between the status of Greek civilization in the second century B.C. and European civilization in the twentieth century of our era.

Fischer's thesis is not original but it is, of course, enormously significant for everyone today, and he gives it a clear presentation which the lay reader will especially appreciate. Also those scholars who have been depressed by Spenglerian pessimism will find this book a welcome antidote, for the author points out that transfer and transformation are not synonymous with death. (James H. Bailey, II)

Gade, John Allyne. *The Life and Times of Tycho Brahe.* (Princeton: Princeton University Press for the American-Scandinavian Foundation. 1947. Pp. xii, 209. $4.50.)

Tycho Brahe was a provoking and jarring amalgam of scientific scholar, alchemist, astrologer, and irresponsible nobleman. His fame rests upon his painstakingly recorded observations of the heavens which provided the material for Kepler's formulation of the laws of planetary motion. The substance of his thought and achievements receives only brief mention in this work, which, however, provides an interesting description of Brahe's observatory at Hveen. Mr. Gade is full of an antiquarian's enthusiasm for Danica, an enthusiasm which he does not make infectious. Brahe's search for harmony in the heavens is subordinated to stories of his search for patronage and his subsequent extravagance and tribulations. He was not the peer of any great genius of the Renaissance, as the author rashly suggests, although his arrogance and self-confidence were more than ample to sustain his considerable accomplishments. The present study is written without any deep sense of intellectual and scientific background. It is further weakened by the author's attempt to make Brahe a pioneer of the scientific method. He is credited with scepticism and unconcern about astrology. But the author himself provides sufficient material to reveal Brahe as a believer in and panderer to the very widespread astrological beliefs of his time. In a number of places the author's imprecise language is responsible for other contradictions. He is bewilderingly ready to demonstrate that Brahe's horoscopes were not wide of the mark. In one case he does this by putting the massacre of St. Bartholomew's Day in 1573 rather than in 1572 (p. 41). Brahe's prediction had been made ten weeks after the event. (M. A. FITZSIMONS)

GIDDEN, PAUL H. *Early Days of Oil.* (Princeton: Princeton University Press. 1948. Pp. viii, 150. $6.00.)

In this third publication on the development of the oil industry, Dr. Giddens presents 365 original illustrations judiciously selected from over 3000 negatives preserved in the Drake Museum at Titusville, Pennsylvania. These originals, taken by John A. Mather along Oil Creek and Environs, cover a period of forty years beginning in 1859. Mather by boat or wagon followed the oil men, taking pictures of the early wells and their operators, their equipment and refineries; the means of transportation as it progressed from the teamster on plank roads, to the pond freshet, the railroad, the steamboat and towboat; the boom towns with their places of business, hotels, and amusements.

That an investment of $68 could yield $75,000, or that an individual could earn $45,000 per day is of interest to the student of economics; the ghost town of Pithole, the career of "Coal Oil Johnny," the Columbia Coronet Band, or the view of Corinthian Hall contribute a chapter to social history. Though local in scope, such names as Edwin L. Drake, Benjamin Silliman, Ida M. Tarbell, and John D. Rockefeller which appear in the volume indicate its bearing upon national life. There is no reference to any interest in political affairs except associations to oppose impending tax on crude oil by the state legislature. The illustrations presented here give no evidence of any Catholicity among the pioneers; yet other accounts cite Methodist, Presbyterian, and Catholic churches in even the forgotten town of Petroleum Center.

Despite the fact that pictoral history has little challenge for the intellect, this study has merit, for the pictures are from original sources and are presented in chronological order with sufficient caption and explanatory note to be instructive. A documented list of photographs by chapter is appended. (SISTER THEOPHANE GEARY)

Goodman, Abram Vossen. *American Overture: Jewish Rights in Colonial Times.* (Philadelphia: Jewish Publication Society of America. 1947. Pp. xiv, 265. $3.00.)

The present work is offered as a study of the development of civic equality and religious liberty for the American Jew during the pre-revolutionary period. This is by no means a complete study nor was it intended as such. Rather does the author attempt to point out "the interaction of Jewish forces with the early American scene as manifested in the expanding rights" of a minority group of about a thousand among a population of almost three million.

To accomplish this end he has treated the plight of the Jew in each of the original thirteen colonies, contrasting the legal and religious handicaps and prejudices encountered abroad and in America during the early colonial period with conditions as they existed on the eve of the Revolution. Thus the work is not only a narration of the progress of the Jews toward citizenship status, but a segment of the story of the development of the American doctrine concerning man's religious beliefs and civil rights and the Jewish role in that development. That struggle was, to be sure, a difficult one, save in the instance of South Carolina which was more liberal than the other colonies. The persistence of the group, however, met with success as is manifestly clear in the election of one of its number to the first Provincial Congress, and, although later, the election of another as Governor of Georgia in 1801.

The account is rather well documented throughout and wide use is made of diaries, colonial laws, and travel accounts. The presentation is made without prejudice and the style is attractive. (Francis J. Zimoch)

Grierson, Francis (Ed.) *The Valley of Shadows.* (Boston: Houghton Mifflin Co. 1948. Pp. xlii, 278. $3.50.)

At the age of fifty-two the author of this volume, Benjamin Henry Jesse Francis Shepard, began his ten years of labor in recalling his childhood memories of Sangamon County, Illinois, which resulted in a good, literary account of the homely people of Abraham Lincoln's area of the 1850's. His parents had emigrated from England and, after several years of wandering, settled successively at Sangamon County and Alton, Illinois, St. Louis, Missouri, and Niagara Falls. The opening chapter presents the main thread of the book, when the preacher at the long-unused meeting house took as his text the quotation from Isaias: "'For they should cry unto the Lord bekase of the oppressors, en he shall send them a saviour, en a great one, en he shall deliver them,'" and after beginning his talk with a great amount of hesitancy and confusion he finished the sermon in a blaze of glory by the following application of the quotation: "En who shall deliver them? Do any o' ye know? Brethering, thar ain't but one human creatur ekil to it, en thet air Abraham Lincoln. The Lord hez called him!" This is the beginning of the mysticism evident throughout the whole book. From here on there is a sharp conflict over the question of slavery, of the underground railway, of the Lincoln-Douglas debates, and of the outbreak of the Civil War. Most of the chapters are relevant to this theme, while others give a good account of the mentality of the common people of this period, their system of logic, and their living conditions. Several chapters are particularly striking. His description of the Lincoln-Douglas debate at Alton, which he witnessed, Frémont's attempt to locate a new and better passage to California in 1848, and Grant's preparation for, and attack upon, Vicksburg are very good. His account of a revival meeting gives an idea of Protestantism among the early inhabitants and the part that religion played in their lives. In one chapter, Shephard also tells of the favorable impression that Catholicism made upon him while attending Mass at St. Xavier Church in St. Louis. In general, the book gives a good idea of the people and their problems of Lincoln's Illinois. In the introduction there is a good biographical sketch of the author and a summary of his varied works. (THEODORE FUERTGES)

GWYNN, DENIS. *Father Dominic Barberi.* (Buffalo, New York: Desmond and Stapleton. 1948. Pp. ix, 254. $3.00.)

Among the books written to commemorate the Newman centenary is this short account of the life of the priest who brought the great cardinal into the Church. It is a useful work since it fills a gap in historical literature, caused by the fact that Father Urban Young's works on Barberi, which were based on his letters and other documents bearing on his life, have gone out of print. Gwynn draws on the material contained in these scarce volumes and presents his story in a simplified narrative form, the conciseness of which is an indication of his immense knowledge of the field. Pertinent material from standard works on Newman, Wiseman, and Barberi's other friends, is used for historical background.

Father Dominic Barberi is not only a timely presentation, it is also full of edification, aptly describing the virtues of a saintly man, who, as a lay-brother novice in Italy, with no knowledge of England, received a divine intimation that the triumphant work of his life would be his service as a priest in England, and who never stopped hoping that the vocation would be realized, even when it seemed impossible for a despairingly long time.

A selection of the Catholic Book Club and of Spiritual Book Associates, Gwynn's work is for the general public. However, he has packed away in an appendix a choice morsel of historical research in the form of direct evidence bearing on the authorship of a letter to the Paris *Univers* in 1841, setting forth the position of the Oxford group. This letter was the occasion of Father Barberi's beginning a literary correspondence with Dalgairns, making him the only Catholic priest in England on intimate terms with the community at Littlemore; and it led ultimately to the conversions of Dalgairns and Newman. Wilfred Ward says that the *Univers* letter was written by his father, W. G. Ward, and was translated for publication in France by Dalgairns. Gwynn points out that Jules Gondon, in his work, *De la réunion de l'église d'Angleterre Protestante à l'église Catholique,* states that in 1867 it was no longer necessary to conceal the fact that Dalgairns was the author of the letter, and he cites an interesting proof that Gondon met Dalgairns in Oxford in 1842 and discussed the matter with him. (MARTIN J. McCABE)

HART, JAMES. *The American Presidency in Action: 1789.* (New York: Macmillan Co. 1948. Pp. xv, 256. $4.00.)

Professor Hart has sub-titled this work: "A Study in Constitutional History." To him the term "constitution" has two distinct meanings: 1) a single, written instrument, the source of all formal legal authority; 2) the sum-total of rules whether written or unwritten which define the basic features of a government. Using this second definition as the broad basis for his study, he finds that the constitutional roles of the President are: 1) his ceremonial role as chief of state; 2) his legal role as chief magistrate; 3) his political role as party leader. By a careful selection of primary source materials he illustrates how these three aspects of the American presidency developed during the single year 1789.

In the preparation of this work Mr. Hart claims that he followed Sir John Seeley's dictum that "political science without history has no root." After reading the book, however, one cannot help feeling that he acted much more on the view he expressed about ten years ago when he commended his colleague, W. W. Willoughby, for playing ". . . a major part in proclaiming the declaration of independence of political science from history and economics. . . ." Perhaps, this is merely the subjective criticism of a student of history who thinks it is the most inclusive of the social sciences. At any rate, Professor Hart's scholarly work could be improved by at least an introductory chapter outlining the historical background of the American presidency. After all, it did not swing suddenly into action in 1789 out of nowhere. It was born with antecedents, some of which go back not only to our own colonial history but deep into the European past, e.g., the constitutional limitations on the executive may be traced to mediaeval theories of kingship. Besides an introductory chapter on the historical background, Mr. Hart should add a few pages summarizing the conclusions of his study. In this way he will enhance the value of his book to the political scientist and to the historian. (THOMAS A. DUNLEA)

JENKINS, ELMER (Ed.) *Guide to America.* (Washington: Public Affairs Press. 1947. Pp. 705. $5.00.)

Elmer Jenkins, national travel director of the American Automobile Association, and his competent staff of assistants have compiled a valuable addition to the Travelers' Library. The work is a handbook of pertinent information relative to each of the forty-eight states and the District of Columbia. It covers the history, geography, economy, and the recreation and intellectual life of each state. The volume describes museums, shrines, libraries, sports and social events—in fact, every characteristic phase of local and state life. It is, indeed, a travelers' encyclopedia. There is, however, a disproportionate amount of space given to the accounts of certain states, e.g., the descriptions of California, Florida, and Virginia receive detailed accounts many pages longer than that given to New York. A note of caution should be directed at the "history" of each state. Undoubtedly the historical description was written primarily for the layman and not the scholar, but any "history" of the State of Oregon which describes in detail the early explorations and the dispute with Great Britain and neglects any mention of the treaty settlement of June 15, 1846, is certainly superficial.

Again, Spain did not "sell" Florida to the United States in "1820." The Adams-Onis Treaty whereby Florida was ceded, not sold, to the United States was signed on February 22, 1819, and approved two years later. Despite the sketchy and sometimes erroneous historical treatment, the handbook satisfies a definite need for which the American Automobile Association and its travel director are to be commended. (FINBARR BOHAN)

JOHNSON, HUMPHREY, J. T. *The Bible and Early Man.* (New York: Declan X. McMullen Co. 1948. Pp. ix, 159. $2.25.)

The author of this borderline study in the domains of religion and science has come to grips with questions that have of late received much attention from authoritative sources in the Church. During the year in which this revised edition appeared, we have had a letter from the secretary of the Pontifical Biblical Commission to Cardinal Suhard of Paris dealing with the early chapters of *Genesis;* the Rector of the Biblical Institute in Rome and numerous other Catholic scripturists have written in the wake of that letter on the same general topic. Cardinal Lienart of Lille addressed a pastoral letter to his people on similar questions.

Timely this discussion is, indeed; and based on wide information. It gives an impression of intending to demonstrate the truth that those whose understanding of human origins is derived in the first instance from the Bible need not be ignorant of, or neglect, what the scientist can learn or infer from experimental probing into the vestiges of bygone ages. In the letter to Cardinal Suhard, referred to above, the point was justly made that students of the Scriptures have still much work to do before any apodictic pronouncements can be made as to the full implications intended by the inspired author himself, in the narratives at the beginning of *Genesis.* Nor are the scientists at one, by any means, in assessing the results of their investigations of early man, in which the hypotheses continually outrun the facts. In these circumstances it is easy to affirm that Father Johnson's study contains things which will not be accepted by the scientists as scientific, nor by the exegetes as valid exposition of the Scriptures. The accumulation of folklore accounts of the origin of woman (p. 72) is quaint and entertaining, but not serviceable. The treatment of the flood story (pp. 153-54) is almost violently "concordist." Not Tiamat, but Leviathan, is the ancient mythological counterpart of the dragon in the *Apocalypse,* and the type of Satan (pp. 103-105). Not early, but the late Hebrew tradition (cf. *Acts* 13-21) made Saul reign forty years (p. 140); and so probably for the figures in the *Book of Judges.* Thus this study is a survey; it is not yet a synthesis. (PATRICK W. SKEHAN)

The Journals and Indian Paintings of George Winter, 1837-1839. (Indianapolis: Indiana Historical Society. 1948. Pp. xix, 208. $12.50.)

Meager, indeed, were the portraits and scenes of Indian life when George Winter (1809-1876), an English art student, arrived in New York in 1830. Infected with the romanticism of his age, he was lured by 1835 to the "land of the Wabash" where he purposed to see and learn something about the natives since he was desirous of "exercising his pencil in that direction." His "exercise" resulted in seventy water color paintings and several pen and pencil sketches of the Potawatomi and Miami Indians.

The Indiana Historical Society has reproduced and included in this volume twenty-four of Winter's water colors and six of his pen and ink sketches each with an accompanying brief commentary. It has also edited and annotated his two journals, accounts of visits to the same tribes. Besides the paintings and journals the volume contains an introduction by the secretary of the society, an appraisal of Winter as an artist by the director of the John Herron Art Museum, and a biographical sketch of Winter based upon an unfinished autobiography and his "voluminous correspondence and writings."

Commenting on Winter's sketches the Lafayette (Indiana) *Courier* (1870) said they comprised more history of early times in Indiana than could be extracted from the state archives. Non-artist readers interested in Indian history will probably appreciate more the journals where Winter with the artist's keenness of perception has noted and described in vivid word pictures the physical and intellectual traits of the Potawatomi and Miami as well as their dress, customs, and villages. The fact that he portrayed those tribes first-hand in their native setting just before they were removed from Indiana and sent west of the Mississippi where they lost their identity by intermarriage with other tribes, is of added historical importance. Those interested in the American natives will be grateful to Winter for preserving from oblivion two picturesque tribes of the central United States and to the Indiana Historical Society for making his works available. (SISTER M. ANTONIO JOHNSTON)

Journals of the House of Representatives of Massachusetts. Volume XXIII. *1746-1747.* (Boston: Massachusetts Historical Society. 1948. Pp. xi, 419. $3.00.)

The House of Representatives of the Province of Massachusetts, in the years 1746-1747 was involved in the prosecution of two wars: King George's War and its own private affair with Governor William Shirley. The most important business recorded in the *Journal* for the session concerned one or the other. Friction points between the house and the governor were many: relations with the Six Nations, the garrison at Annapolis, impressment of men out of the militia, settlement of soldiers' claims, and the patrol of the frontier.

Governor Shirley, despite his liberal use of all the arts of persuasion, could not prevail upon the representatives to vote funds for a second invasion of Canada, as long as Great Britain failed to reimburse the Americans for the expenditures on the siege of Louisburg. Even the threat that a recapture of Nova Scotia, settled with about 30,000 inhabitants, "all French Roman Catholicks," would be directed against the counties in Maine and the province of New Hampshire, did not deter the house from saddling appropriations with restrictive clauses. Although the house preserved the proper show of deference in dealing with the king's agent, the independent spirit that was to be shown in succeeding decades was already *in posse.*

This volume, the twenty-third in the series started in 1919, is the type of work that the Massachusetts Historical Society does exceedingly well. The quaint legislative forms and terminology have been scrupulously preserved and the volume is singularly free from error. The index is thorough and the typography is a fine piece of craftsmanship. Any question as to the value of republishing such source material as these *Journals* would seem to be answered by the fact that the present session of the Massachusetts legislature has entertained a petition seeking the appointment of a commission to prepare a history of that body. (ALLAN J. DOHERTY)

LABAREE, LEONARD WOODS. *Conservatism in Early American History.* (New York: New York University Press; London: Geoffrey Cumberlege, Oxford University Press, 1948. Pp. xiii, 289. $3.75.)

This volume contains the Phelps Lectures on early American history given by Professor Labaree at New York University in the spring of 1947. The author's purpose was to examine the part played by conservative men in the colonies during the hundred years that preceded the Revolution. Changes of tremendous importance took place during this period. Indeed, the forces causing them were so powerful that the question arises as to why the transformation did not go on at a faster rate or produce even more radical effects. The answer is to be found in the conservatism of many of the colonists.

In almost every colony a closely allied ruling class consisting of landed proprietors or wealthy merchants dominated politics. They sustained religious, social, political, and economic conservatism. In fact, they were the most powerful forces behind conservatism. Many of the clergy of the established churches opposed a change that threatened their entrenched positions. The Great Awakening was particularly obnoxious to them, and the Anglican Church was especially conservative because of its ties with the mother country. Conservatism prevailed in education, and especially in the colleges were scholasticism and the scholastic method were living forces. Stratification definitely existed in society, although a man of ability could advance himself by the use of proper opportunities. Amongst the political theorists, Locke predominated. Both conservatives and radicals used his principle to justify their positions, although a few of the extreme conservatives completely repudiated Locke.

In the concluding chapter the author points out that the American Revolution was in part, "a civil conflict between fellow Americans who disagreed in the solution of their current problems" (p. 144). Some colonists decided to stand with the British. Why? Many were opposed to change. Others found loyalism advantageous. But material motives were not the only explanation, for loyalism existed not only among those who were high in social circles but among the lowly. Further explanation must be sought in the psychology of the loyalists. They were temperamentally conservative. Many believed resistance to established authority was morally wrong. For others, loyalism was a slow development. Very few colonists approved British policy after the Stamp Act. Many would have preferred to maintain a middle course in the dispute but were forced into the British camp by the uncompromising attitude of the radicals. Others recognized that independence was bound to come sooner or later, but they felt that the opportune time had not yet arrived. They wanted to find out to what they were committing themselves before they acted.

Conservatism in Early American History is a well-balanced book. Professor Labaree is always objective and impartial. He has done a real service by gathering together from many scattered sources material relating to the conservative element in the colonies. Using this material impartially, he discusses both the faults of the conservatives and the reasons why they preferred to oppose the colonial liberals and radicals. (Edward T. Harrington)

Lacour-Gayet, Robert. *Les grandes crises de l'histoire de France.* (Montréal: Les Éditions Variétés. 1945. Pp. 278.)

In his first sentence the author disavows any pretense at writing a history of France and professes to use the record of the past as a source of illustration and inspiration in his study of selected critical periods in the national existence of Frenchmen. After a consideration of the various types of crises he concludes that the main criterion for his selections was "external threats and interior dangers" to national unity. Since the author aspired to furnish motives of confidence and an understanding of threatening upheavals, he shows that France, like other nations, has existed between alternating periods of confidence and fear due to geographic location, climatic conditions, natural resources, and especially to the struggle between the innate forces of dissolution and cohesion.

For his purpose Mr. Lacour-Gayet has chosen these eight movements as the most critical in French history: viz., the disappearance of the Roman Empire, the Capetian Accession, the Hundred Years' War, the Wars of Religion, the Revolution of 1789, the Restoration, the Revolution of 1848, and the establishment of the Third Republic. For the detailed accounts of these events there is not a single reference to either a primary or secondary source; however, most of the material can be found in any textbook of European history. In the study of these upheavels the author's eye seems to be searching for all traces and connections of legitimacy and heredity of the recognized rulers. His final deduction is that national unity emerged as the result of innate French moderation and rationality. According to him France has the "essential touch" of reconciling new ideologies with her traditional centuries, thereby obtaining "unity in the continued serenity of her grandeur." Since the author in his first chapter approved as "profound" Michelet's *La France est une personne,* he can more strongly conclude with Péguy's verse-appeal to the hope of France—the youth—"as from the voice of God."

In all these crises the Church naturally had a prominent role. With the exception of the Third Republic, the author recognizes these activities; and in his earlier chapters he gives some impressive descriptions of the part of the Church in the fights and the effects of her contributions to the stabilization of the civil authority. In the sentence, "We will find that at this moment 4,400 villages and more than a tenth of the communes bear the names of saints," he indicates that to the present day there remains evidence of France's debt. He calls the latter "not only messengers of God but also architects of the nations" (pp. 44-45).

This mixture of nationalism and religion may throw some light on the disconcerting words attributed to Maurice Barrès and echoed by so many Frenchmen: "Je suis athée, mais naturellement je suis Catholique." (Leo L. Rummel)

MADISON, CHARLES A. *Critics and Crusaders: A Century of American Protest.* (New York: Henry Holt and Co. 1947. Pp. xii, 572. $3.50.)

Herein are found studies of a varied group of eighteen men and two women (Margaret Fuller and Emma Goldman), who labored for liberty in America, not quietly, but some by criticizing and others by crusading. Not all of them did both. Edward Bellamy, for example, is considered not "fanatic enough to initiate a crusade." The author has drawn his material from the books and articles listed in his fifteen-page bibliography. Unhappily, and somewhat unexpectedly from one who is a book editor, his quotations are not identified. The non-comformists have been grouped by threes into six general categories, each of which is introduced by a background chapter. These are the abolitionists, utopians, anarchists, dissident economists, militant liberals, and socialists.

Some of the sketches, as in the case of Thorstein Veblen, are for the most part synopses of the man's works. William Lloyd Garrison and John Brown, despite the latest researches, remain unchanged, the former the solitary abolitionist, the latter an heroic figure. With more success than in showing their contributions the biographical treatments point up the factors of youth and environment which influenced these at times libertine libertarians. It is readily noted how in the United States Christian ideals became less influential in radical lives as the nineteenth century progressed. The personalities chosen and so favorably presented by a left-leaning author are worthy of such inclusion, although some will find that his crusaders may be their cranks. (HENRY J. BROWNE)

Marianite Centennial in Louisiana, 1848-1948. No Author (New Orleans: Marianites of Holy Cross. 1948. Pp. 330. $3.50.)

In his foreword to this volume, Archbishop Rummel of New Orleans outlines the invitation of Bishop Anthony Blanc in 1847 to the Sisters Marianites of the Holy Cross, founded in Le Mans, France, a few years earlier, to work in his missionary diocese. The growth and development of the sisterhood has paralleled that of the archdiocese during the past century. Today the community, numbering about 250 sisters, operates eighteen elementary and ten high schools in the Archdiocese of New Orleans and in the Dioceses of Lafayette and Natchez.

The Very Reverend Basil Anthony Mary Moreau is acknowledged as founded of the fathers and brothers of the Holy Cross (1839) and of the sisters (1841). The first establishments were made in the United States in Indiana (1841) and Louisiana (1848). The Indiana group severed affiliation with Le Mans in 1869 under the direction of Father Edward Sorin who for many years was recognized as founder. The Canadian branch of the sisterhood became autonomous from French connections in 1882. Within recent years, through the efforts of Father Albert F. Cousineau, C.S.C., and with the co-operation of the various branches of the sisterhood, a movement has been initiated for the canonization of the common founder, Anthony Moreau. The Louisiana province, still affiliated with the motherhouse at Precigne, Sarthe, France, is now predominantly Irish, having received recruits from Ireland almost from its inception. The name of Haggerty figures in large letters in administrative positions.

The general format of the book is disappointing. There are many illustrations, some inappropriate for this type of work. There is no author, no critical bibliography of source materials, no index, poor proof-reading, and an unsatisfactory table of contents. Sentiment overshadows historical writing throughout the work, e.g., "As God feeds Louisiana rivers with His rain showers, so has He constantly fed the stream of Marianite labors . . ." or ". . . this Centennial Record . . . goes afloat upon the streams of time, of which the rivers and bayous are also fitting symbols."

No history of a diocese or religious community can be written in a vacuum without interweaving the religious with the political, the social, and the cultural life of the environment in which the scene is laid. The contribution of the Marianites to the history of the Church in the South merits a treatment which the present volume fails to give. (SISTER M. EVANGELINE THOMAS)

MAZZA, MARIA SERAFINA, S. C. *Not for Art's Sake: The Story of Il Frontespizio.* (New York: King's Crown Press. Columbia University. 1948. Pp. ix, 219. $3.00.)

This "story" is the history of a literary movement centered in Florence, in the years between the two World Wars. The leading members of this rich movement are studied by means of their contributions to the monthly journal *Il Frontespizio.* Among the "major"—according to Sister Serafina's classification—collaborators of *Il Frontespizio,* during its publication from 1929 to 1940, were Piero Bargellini, executive editor after 1931, Domenico Giuliotti, the fierce apologist whose *L'Ora di Barabba,* first published in 1920, still burns in Italy, and Giovanni Papini. The "minor" collaborators included the poet Carlo Bo, the drama critic Augusto Hermet, and the artist and art historian Ardengo Soffici. Indeed, the record of the full work of the men who contributed to *Il Frontespizio* touches the intellectual history of Italy since the turn of the century. It should not be forgotten that the incompatibility of the ideas of these men and the ideology of the fascist state resulted in the death of *Il Frontespizio* in 1940.

Those who wrote for *Il Frontespizio,* which is used as a point from which to discuss their spiritual and artistic development, strove to be both consciously Catholic and consciously artists. They did not arrive at any formal single aesthetic doctrine, but were content to spread their conviction of the necessary union between faith and art. The persistent influence of France's Catholic writers of the past and present centuries on these men is indicated, but not sufficiently stressed. The author's analysis of these contributors to the journal, charmingly presented, is searching. The possible implications of their work within the intellectual history of Italy is, however, by no means exhausted. Anyone who studies the Europe between the two wars should neglect neither the effort of *Il Frontespizio,* a thin bright thread in the black fabric of Italy's history in these years, nor this first study in English of the movement it represented. (EDWARD GARGAN)

McInnis, Edgar. *Canada: A Political and Social History.* (New York: Rinehart & Co. 1947. Pp. xv, 574. $5.00.)

The good neighborliness which dates itself back to the Rush-Bagot Convention of 1817 is too often overlooked. It seems only a second war-time alliance and uranium deposits have succeeded in bringing Canada forcefully to the attention of citizens of the United States. Such a book as this should help, especially as an auxiliary college text, to deepen that awareness and to bolster an all-inclusive notion of Pan-Americanism. The need of doing something in this regard was shown recently by the report of a joint Canadian-American committee on education which lamented the paucity and inaccuracy of treatment of each other's history on both sides of the border, and this particularly at the high school level.

The author begins with the physiographic features of the Dominion and throughout the work the note of conquest of these natural obstacles is joined with that of progress through compromise in politics and government. This general history is recited in twenty chapters, each with several divisions which only seem to enhance their easy flow. The appendix contains the British North America Act of 1867 and there is a select bibliography as well as eleven maps and ninety-eight illustrations, all of which contribute to the making of a handsome volume.

Those accustomed to American history without continental overtones will be interested to see another viewpoint on such matters as the War of 1812 and the boundary disputes of the 1840's. The Catholic reader, however, will not be long in recognizing the Toronto attitude which finds Jesuit missioners "fanatic" and priests in general exciting Indians against heretics. If the contribution of Quebec seems thin or slanted in its presentation in the later periods it should be remembered that French Canadian historians have themselves neglected practically all but the colonial era. As a matter of fact, although studies have been written on the activities of prelates like Plessis of Quebec, Blanchet of Oregon City, and Lynch of Toronto, whom American and Canadian Catholics share somewhat in common, yet the religious aspects of the commingling of the peoples of the two nations have not yet been studied. (Henry J. Browne)

McKeow, Charles King. *A Study of the Summa philosophiae of the Pseudo-Grosseteste.* (New York: Columbia University Press. 1948. Pp. xi, 226. $3.25.)

The author declares that "the essential character and aim of this study . . . is to interpret the *Summa philosophiae* as exemplifying principles of 'Christian Platonism'." The work runs through six chapters and four appendices. A complete index is given. The bibliography presents an imposing list of splendid historical sources, secondary as well as primary. The edition of the Pseudo-Grosseteste upon which the author bases his critical analysis is that by Ludwig Baur.

In the introductory chapter we find an examination of the obscure problem connected with assigning authorship of the *Summa.* The conclusion proposed, viz., that the author was probably not Grosseteste, is nicely substantiated by circumstantial evidence. The suggestion that Robert Kilwardby may possibly have written it is not without plausibility. The remaining chapters deal consecutively with the theory of knowledge, metaphysics, and the philosophy of nature. In the concluding one we are given a "list of basic statements which together determine the development of the doctrine." This list is remarkably easy to read and it provides us with a satisfactory resume of the doctrines contained in the *Summa.* Read in conjunction with the first appendix, which schematizes the "Structure of the Summa," it furnishes us with a key to the problems heavily concentrated in the middle chapters.

The particular merit of this work is not so much its searching analysis of the *Summa;* it is rather the examination of the Pseudo-Grosseteste in the light of its antecedents and contemporaries. Beginners no less than specialists will be amply repaid for the labor involved in studying this book. They will gain new insight into a very old problem. (THOMAS M. CAIN)

MERCIER, LOUIS A. J. *American Humanism and the New Age.* (Milwaukee: Bruce Publishing Co., 1948. Pp. xi, 227. $4.00.)

V.
194

The "humanistic reaction" which began with Irving Babbit has had, Professor Mercier believes, a truly educative effect within American society, for its development has presented all the fundamental alternatives of thought. As here defined, it embraces "the efforts made in the United States to restore the conception that man is unique in nature, that he is both spirit and matter, so that he cannot be the product of a purely material evolution" (pp. v-vi).

What Professor Mercier attempts to do is to trace the internal logical progression of the humanist discussion through the "comparative criticism" of the thought of several participants. After an introductory chapter which provides definitions and historical perspective, there is an analysis of the legacy of Babbitt, who became a humanist through contact with the earlier comparable French movement, and who found in Buddhism a distinction between the higher and lower activities of man which he considered empirically verifiable, and through which he hoped to recall his compatriots to a dualistic position without provoking an eruption of their deeper metaphysical and theological differences. Robert Hutchins, seeking his education after having gone to school, recovered the need for metaphysics, denied by naturalists, and Walter Lippmann, coming to a belief in an immortal soul and a personal God which he had not found at Harvard, recovered the need of theism. The next step would lead to what Mercier calls theistic integral humanism, based not only upon a belief in God but also upon a recognition of the need for His constant help, even within the natural order. So Lynn Harold Hough, working out the promise of dualistic humanism, presents it in its Christian form. In Hough and in Babbitt's disciple, Paul Elmer More, may be seen the transition to a full Christocentric supernaturalized humanism, which can be known only through divine revelation as taught by the Church. Three final chapters deal with the educational applications of dualistic humanism in the reform at St. John's College, in the critique of Norman Foerster, and with the relevance of the concept for interfaith co-operation.

The merit of this book lies in its clear presentation of the premises of dualistic humanism; in its framing of the *status questionis* for further humanistic development in this country; and, not least, in its character as a document for the study of the movement, insofar as the author himself has been identified with humanist circles and is able at several points to supply interpretations based upon his own association with Babbitt or his intimate knowledge of the French literature. Unfortunately, the compelling logic of the position presented in this account is not yet embodied in more than a nascent intellectual movement, and on the plane of social action the humanitarian naturalists still dominate the scene. (C. JOSEPH NUESSE)

MILHOLLEN, HIRST D. and MILTON KAPLAN. *Presidents on Parade.* With a Foreword by Luther H. Evans, Librarian of Congress. (New York: Macmillan Co. 1948. Pp. 425. $7.50.)

The authors of this book have endeavoured to tell the story of our chief executives by using the relatively untouched mass of pictorial material relating to the Presidents. Hirst D. Milhollen, Curator of the Photographic Collection in the Library of Congress, and Milton Kaplan, Cataloguer of Historical Prints there, have assembled an album of prints and photographs. It is a timely publication which supplements the usual method of teaching United States' history by linking national issues and events with the men in the White House. It appeals to the pride Americans justly take in the almost fabulous account of their Presidents.

Obviously the task before the authors was one of selection. A number of pages is devoted to every President with the usual arrangement showing his place of birth, his wife, his cabinet, some indication of his term in office, his death and burial. The legend beneath the pictures is purposely an "unbiased factual presentation" of the record. The wisdom of this may be questioned. Although as a nation we have a great esteem for the highest office in the land we have not thereby precluded an evaluation of the men who held it. However, this is not the serious defect of the book. In choosing the pictures the authors have not given us the history they claim. Strangely enough this is especially true of the later periods of national life. It is true that as the material became more abundant the job was more difficult. But developing photography certainly captured something of the role of the President in the problem of the vital issues of the day, a feat which the reproduced wood-cuts and early lithographs undoubtedly accomplish. How can one devote twenty pages to the second Roosevelt and never include a picture related to a single domestic issue of his more than twelve years in the presidency? A glance at the photographs of Herbert Hoover gives the distorted conclusion that after his inauguration he formed a cabinet and went to a baseball game! This heralded history unfortunately serves only to demonstrate pictorially that a chief executive was born, became President, and later died. But Americans know that their Presidents are also the heads of their political parties, and when they elect a man to the presidency they do not remove him from national life.

The book has some merits. It is attractively arranged and printed. Some lovely old lithographs and engravings are collected, and a few cherished bits of manuscript are reproduced (pp. 42, 208). It is an indication of what might be done with a rich historical source. (Joseph L. Powers)

Miller, Raymond J., C.SS.R. *Forty Years After. Pius XI and the Social Order. A Commentory.* (St. Paul: Radio Replies Press. 1948. Pp. xvi, 328. $2.75.)

Quadragesimo Anno is probably the most widely known papal encyclical of modern times. It has become the bible of Catholic social scientists and as such the object of a great deal of study and research among Catholics and non-Catholics alike. Father Miller now adds fifteen years of his own labors to the efforts of other students who have tried to make this papal letter intelligible to an American audience.

The first purpose of the book is to explain some of the background of the encyclical itself. The author points out by name the men who influenced the Holy Father in the writing of the encyclical. He discloses the reasons why Pope Pius XI centered his attention on certain matters rather than others. The most important contribution of the volume, however, is the attempt of Father Miller to apply the papal principles to American conditions and institutions. He discusses modern industrial conditions in the light of the 1931 statements of the Pontiff, and on the whole he does a good job of it.

His commentary is interlinear. He takes up each section of the encyclical paragraph by paragraph and beneath each papal statement he inserts his own commentary. This method is peculiarly adapted to teaching the encyclicals by word of mouth, although it is not without its disadvantages in book-writing. The great danger is that the over-all story of the encyclical will be lost in a mass of minute detail. However, the index is rather complete and enables the student to ferret out corollory subjects.

Every student of the social teaching of the Church should possess a copy of the book. It will not satisfy him in all respects. What book could? His treatment of the closed and union shop leaves something to be desired, and he completely neglects the finer ethical aspects of picketing and boycotting. Nonetheless, Father Miller has made a real contribution to encyclical literature. (George A. Kelly)

Millington, Herbert. *American Diplomacy and the War of the Pacific.* (New York: Columbia University Press. 1948. Pp. 172. $2.50.)

In 1831 the Pacific litoral of Bolivia—hitherto a vast desert without boundary demarcation and held as Chilean in its southern section—suddenly captured the imagination of European importers. The valuable *guano* had been discovered in large and easily worked deposits, and its nitrate content proved a boon to agriculture and to the manufacture of gunpowder. Both Bolivia and Chile exploited the find, the former by granting concessions, the latter by a large migration of workers who soon gave their native character to the new settlements, and thus built an extension of Chilean territory. In no time at all the international rivalry thus begotten led to war, the so-called War of the Pacific (1879-1883) between Chile and the allies, Bolivia and Peru. Lima was occupied in January, 1881, the Peruvian government put to flight and overwhelmed by internal revolution, and the regime at Sucre unable to fight against a unified and inspired enemy. The Treaty of Ancon, signed in Lima on October 20, 1883, yielded Tarapaca to Chile and gave her occupation of Tacna-Arica for ten years until a plebescite would settle the right of possession.

This episode offers a splendid subject for the historian and political scientist. How did it affect the growth of the Monroe Doctrine? How did the prevalent Latin American notion of "absolute sovereignty," as against acquired national rights, influence the decision to take up arms? What part had European powers in the venture? Lastly, and this is the asserted topic of the study, what part did the American people think it just to play in the settlement? (By "American" the author refers to the United States.) The book is all trees and no woods, and the trees somewhat bare. The skeleton of the story is there, in the reported words and actions of our rather inept representatives on the spot. Background knowledge of Latin American life gets meager attention. United States background appears a vacuum from its total neglect in the composition. Scholarly apparatus and editorial care fail to meet ordinary standards. Gibbs, our 1879 minister in Bolivia, is cited as authority for the view that the "feeling of ill-will goes back for generations, the Peruvians looking upon the Chileans with contempt during colonial times." The translations of documents, a necessary adjunct of the presentation, are taken avowedly from secondary sources. (cf. p. 147.) Dashes replace dots for omissions in quotation, particularly in the chapter on "Pugilistic Diplomacy." For the topic sentence of the book one has to read to the bottom of page 38. On page 131, note 19 cites a letter of November 13, 1882, as published on January 4, 1882. Other confusions betray a hurry in revision and proof-reading that spoils what might have become a first-rate essay in our inter-American relations. The utility of the work will be limited to reference. (W. EUGENE SHIELS)

MOREAU, E. DE, S.J., J. DEHARVENG, and A. DE GHELLINCK, S.J. *Circonscriptions ecclésiastique. Chapitres, abbayes, couvents en Belgique avant 1559.* [Histoire de l'Église en Belgique, Tome Complémentaire I, Texte; Cartes.] (Bruxelles: L'Édition Universelle. 1948. Pp. vi, 520.)

Père de Moreau is writing a six-volume history of the Church in Belgium. The first two volumes were reviewed here in the issue of July, 1948. Two more have appeared bringing the work to 1555. This is a rich side-dish to the four volumes. Religious foundations before 1559 are identified and localized. Canon Deharveng gives the geographical limits of dioceses, archdeaconries, deaneries, and the 3,500 parishes and chapels. De Moreau does the same for chapters, abbeys, priories, and convents. Pertinent bibliography is present and there is a valuable listing of documents, both unedited and published, the life-hobby of Canon Deharveng. Four large detached maps leave one in admiration. They are the drawings of A. de Ghellinck and were executed by the Institut Géographique Militaire. De Moreau continues to find, even to the pressmen, precision-fired collaborators. La Fondation Universitaire did well to subsidize them. (CHARLES H. LYNCH)

Murray, Paul. *The Whig Party in Georgia, 1825-1853.* [James Sprunt Studies in History and Political Science. Volume XXIX.] (Chapel Hill: University of North Carolina Press. 1948. Pp. vii, 219. $1.25.)

In this doctoral dissertation from the University of North Carolina Mr. Murray offers us "the historical development of the Troup-States Rights-Whig party in Georgia along parallel lines of personnel, organization, and principle" (p. 177). No one can deny that the author fulfills his aim in a scholarly and painstaking way. Murray has done his work well, tracing the formative years of the party under the guidance of Governor George M. Troup, its early successes and defeats, its espousal of the states rights policy, the alliance with the National Whig Party, its dominance in the 1840's, and its collapse in 1853. In a meticulous fashion the Whig Party's influence and activities are delineated in every Georgia election of the period. But if it is not a dull story, it is at best very restricted in its appeal. In this book a thirty years' collection of fiery political battlers has been embalmed with their battles, all in the name of political science. The result is that Georgia's ante-bellum ballot-box heroes are just so many names in election tabulations and mid-term maneuverings.

The last chapter is definitely the best, for interest perks up when the author deviates from his routine to assay the correlation of Georgia's economic and geographic elements with the political issues, making full use of several maps of the counties. Dr. Murray deserves high praise for the fine documentation of his material and his extensive use of contemporary newspapers. The bibliography lists, though not very extensive (pp. 207-213), are well classified. It struck this reviewer that Murray's preface was faulty, for it is really nothing more than a list of acknowledgments. On the other hand, the functions of a preface are despatched by the very brief first chapter of three pages which is entitled "By Way of Definition." Fearing, perhaps, that the preface might be overlooked, the author may have incorporated the important introductory notions into the body of the dissertation for safety's sake.

A few printing mistakes were noticeable, but they were inconsequential. This competent dissertation should prove of value to those interested in specialized research about Georgia's politics of a century ago. Otherwise its appeal is limited by the aim set forth in its title. (Andrew H. Skeabeck)

Northrop, F. S. C. *The Logic of the Sciences and the Humanities.* (New York: Macmillan Co. 1947. Pp. xiv, 402. $4.50.)

Scientific inquiry, according to Northrop, involves three states. The first is the analysis of the problem. This is exceedingly important, for it is a mark of genius to be able to strip away non-essentials and grasp the precise point at issue. The natural history stage of inquiry follows in which data are observed, described, and classified. "The important thing to note is that the second stage of inquiry begins with immediately apprehended fact and ends with described fact." Finally, there comes the stage of deductively formulated theory. It is a question of a *deductive* theory, i.e., a theory which begins with undefined terms and unproved postulates from which further propositions, called "theorems," are deduced. Such a theory, in itself, adds nothing to empirical science;

but it may be possible to establish one-to-one correspondences—Northrop calls them "epistemic correlations"—between the terms and propositions of the deductively formulated theory and the terms and propositions formulated inductively during the natural history stage of inquiry. In this case the deductive theory takes on meaning. It binds the empirically discovered facts into a logical whole. However, not all the terms of the deductive theory need have their empirical correlates. Physical theory talks of electrons, but no one has ever seen an electron. These, in Northrop's terminology, are "concepts by postulation." They are entities which must be postulated in order to give a logically consistent account of reality. Concepts by postulation play an enormous role in science. The scientist, who is popularly supposed to concentrate on cold, observable facts is actually more interested in entities which he never has observed and never will.

About two-thirds of the book is given over to the application of this doctrine to problems in the various physical, biological, and social sciences. In some of these applications Northrop is not convincing. He is least convincing when he discusses the normative problems of the science and the problem of body and mind. All in all, however, his contribution to the growing literature on the logic of science is fruitful and interesting. (PAUL HANLY FURFEY)

PALMER, ROBERT R., BELL I. WILEY, and WILLIAM R. KEAST: *The Procurement and Training of Ground Combat Troops. United States Army in World War II: The Army Ground Forces.* (Washington: Historical Division, Department of the Army. 1948. Pp. xi, 696. $4.50.)

It should now be well known to the historical profession that various "history offices" in the Army, the Navy, and the Marine Corps have been at work on "official war histories." Only a small proportion of the Navy's historical record is expected to be published while that of the Army may eventually reach ninety-odd volumes. The second of these to appear deals with the manpower problems and training activities of troops that fought on the ground. Historians will be interested in it for several reasons: to discover whether it is "true history" or "official history," and to use it in scaling down the dimensions of the war administration to a size which a single mind can grasp.

All potential readers may quickly be assured that this is indeed "true history." Our armed forces are not repeating the mistake of the Prussian general staff in preparing its patriotic history of the Franco-Prussian War. There is, perhaps, a less critical viewpoint than one might wish for, and though the historians' own conclusions are presented, they are often brief. Yet mistakes of judgment are not glossed over nor are the chief figures in the training of the ground forces glorified.

The narrative is much less like a history than what is generally known in Washington as a "report." Except for the chapters in which Professor Palmer has had a hand the framework of the source material and the cumbersome jargon of officialdom stands out much too sharply. Some subtle hand should have gone over the whole text suppressing such crudities as "quantitative crisis" and "effective volume of the replacement stream." And by pinpointing every vagary of administrative policy the historians may have raised a monument to their industry but they have certainly taxed their reader's endurance. Notwithstanding these shortcomings the diligent reader will emerge with a good idea of the major problems of getting and training the manpower for a ground army. These sober warriors now have a fitting testament to their girding for battle. (WILLIAM O. SHANAHAN)

PERKINS, DEXTER. *The United States and the Caribbean.* (Cambridge: Harvard University Press. 1947. Pp. xii, 253. $3.00.)

The distinguished author of four books on the Monroe Doctrine climaxes his research on affairs in the Western Hemisphere with a penetrating and comprehensive analysis of the neglected yet strategically important Caribbean republics of the Americas. The contribution is especially valuable in view of the growing importance of hemispheric solidarity to the current vital policies of the United States as a world power. An evaluation of the people in the areas first settled by Europeans in contrast to the rapid advancement of other Latin-American states and of our own country was long overdue. After studying this easy-to-read, authoritative, and well-proportioned interpretation both the casual reader and the scholar will appreciate better the progress made by what educators and journalists have taught and thought were economically backward, politically fallow, and socially decadent areas of the Western Hemisphere. The initial influences of Spanish, French, and Dutch colonization do not appear to have been liabilities to be tolerated now as unredeemable slums of the world. While the Caribbean republics pose many complex and seemingly insolvable problems they are not the greatest threat to hemispheric solidarity, nor yet to world progress.

The nine chapters of the book present a balanced study of each republic and at the same time leave a soundly integrated picture of them as a group on one of the most strategic highways of the world. No effort is spared to depict realistically the social implications in the life pattern of people whose existence is made precarious by over-population, mal-distribution of wealth, and the lack of proper means of education. A re-orientation of American attitudes through a practical and dynamic good neighbor policy is one of the highlights of the book. Nor is the all important psychological factor in the relations of people in domestic and foreign affairs overlooked.

The problems of the Catholic Church are frankly propounded. Catholics will be dismayed by the facts regarding the dearth of priests to minister to the spiritual needs of the people in completely Catholic states, but they will be heartened by the author's steadfast assertion that Catholicism is a bulwark against communism and the sole reason why the suggested remedy of birth-control, advocated as a means to solve the over-population problem, has made such little progress.

The book is not weighed down by a plethora of footnoted references and addenda. Evidently it was designed for popular consumption as part of the Foreign Library. The reputation of the author for singular objectivity and thoroughness as a scholar and the presence of a comprehensive bibliography make it an authoritative study for the student as well. (EDWARD J. EGGL)

Pingel, Martha M. *An American Utilitarian: Richard Hildreth as a Philosopher.* (New York: Columbia University Press. 1948. Pp. xi, 214. $3.00.)

A reviewer would like to say something pleasant about a book, but the utilitarian has "two strikes" against him to start with. Richard Hildreth was truly a utilitarian in whose favor two things can be granted: his style was much more readable than the laborious prose of his prototype, Bentham, and it was to his credit that he was a contemporary of some of the greatest minds of this country, with whom he tangled in view of their divergent philosophies.

He deserves credit for pointing out the error of "English economists" of grouping "under the single term Labor" the "six elements of production" and then "declaring Labor to be the sole element of production," as they did (p. 54). In the theory of taste there is hardly a page on which some question does not arise which one would like to ask Hildreth. Certainly, I cannot accept his definition of religion given to Andrews Norton: "Religion in its true and vital sense, is a matter of feeling, which feeling leads to knowledge" (p. 135). There are too many other things to mention which cannot be accepted. On the other hand, his toleration is to be commended. Though he was fearful of Popery, he saw Orestes Brownson's conversion as much more logical than the action of the Unitarians and his defense of the Catholics in answer to the Native Americans surely was tolerant.

The enthusiasm of Miss Pingel, the editor of the original works in this volume, is natural. One can hardly study a man's work thoroughly without developing a modicum of enthusiasm for the subject. While we cannot share that enthusiasm we heartily commend her for having made available to students of the most interesting period of America's social culture the more obscure works of a man who represented a definite element in this social growth. (Cletus Dirksen)

Quigley, Martin Jr. *Magic Shadows, The Story of the Origin of Motion Pictures.* (Washington: Georgetown University Press. 1948. Pp. 191. $3.50.)

Magic Shadows records the story of the progress which made possible entertainment and educational motion pictures. It is essentially the pre-history of the motion picture. It puts an end to the widely accepted belief that Thomas Edison and his contemporaries in the second half of the nineteenth century invented the motion picture.

This study shows that the instinctive urge to create pictures in living reality dates all the way back to Adam. After vague beginnings in ancient Babylonia, Egypt, and the Far East, the study of light and shadow started in a more thorough way with Aristotle and Archimedes in Greece and with Alhazen, an Arab. Thereafter the scene of progress centered almost entirely in England and continental Europe. Roger Bacon, the English monk of the thirteenth century, studied magic shadows and devices to create them. In Renaissance Italy, Leonardo da Vinci wrote the first accurate description of the "camera oscura" or the "pin-hole" camera, while the inventions of other Italians advanced the magic shadow art still further. Just after the middle of the sixteenth century, Porta, a young Neapolitan, produced light and shadow plays with true entertainment values. Even the great astronomer, Kepler, applied magic shadows to the stars of the heavens. But it was left for Father Athanasius Kircher, a German Jesuit, actually to project the first still pictures in Rome in 1646, although some of his contemporaries suspected that he dabbled in the "black arts."

After reviewing a distinguished group of men—Schott, Milliet de Chales, Zahn, Molyneux—each of whom added something to still picture showings, *Magic Shadows* describes the gradual solution of the challenging problem of introducing the element of motion into the projected picture. In 1736 Musschenbroek, a Dutch natural philosopher and mathematician, was the first to achieve success in handling this problem. Still later the inventions of John Ayrton Paris, John Antoine Plateau, Simon Ritter von Stampfer, and Franz von Uchatius all helped the projection of pictures in motion. Finally, the work of Edison, Muybridge, Armat, the Lathams, and many others in the last half of the nineteenth century carried the story to its essential completion. By 1896 screen projection of motion pictures had become a commercial reality, and the magic shadow art was destined to become the greatest entertainment medium ever known.

The writing of such a volume required, on the part of the author, a great enthusiasm for a difficult subject and an extraordinary background knowledge in the field of motion pictures. His critical acumen, lucid style, and lively sense of humor enabled an objective, clear, and attractive presentation of the results of his extensive research which was carried on intermittently for several years in the archives in Europe and America. Mr. Quigley is especially qualified to undertake the production of a work of this kind. He has been associated with the motion picture ever since he joined the editorial staff of the *Motion Picture Herald* in 1939. At present he is associate editor of the *Motion Picture Herald* and the *Motion Picture Daily*.

Particular attention is called to the two valuable appendices. The first appendix contains a descriptive chronology of the significant developments in the pre-history of the motion picture from Adam to Edison. The second consists mainly of a bibliography of some of the primary sources and secondary works used by the author, arranged according to the chapters of the book. This bibliography proves very useful since the volume is not annotated. Teachers of the social sciences will find *Magic Shadows* a source of not only much scholarly information but also of considerable enjoyment. (Helen F. Toohey)

Rambaud, Louis, O.P., *Dollfuss, 1892-1934.* (Paris: Emmanuel Vitte, Editeur. 1948. Pp. 258.)

Engelbert Dollfuss, late Chanceller of Austria, has found a distinguished and eloquent biographer in France. Father Louis Rambaud betook himself to Austria in 1946 to gather data about his hero and to hear the judgments of those who had known the chancellor as friends or adversaries. The result is this story of a poor peasant's son who fought his way up to become the political leader and first minister of his country. In this position he averted the economic collapse of the nation, replaced a self-dissolving parliamentary regime by a "Christian, corporate state," conquered a Marxist revolt and died as a "martyr of patriotism" for the independent Austria he defended against Hitler's assaults. The nazi conspirators hit the Austrian leader, not his work, at that time. The author rightly stresses two basic features of Dollfuss' character: his deep Catholic faith and his close connection with the soil and the people from which he sprang. This was the secret of his influence on the masses, particularly on the rural population. Rambaud refutes the often heard fiction that Dollfuss had directed artillery against unprotected workers' dwellings, whereas those giant buildings constructed by the socialist city administration of Vienna were disguised fortresses, well-prepared for civil war. Dollfuss' authoritarian, but never totalitarian, rule appears justified by the emergency of the Austrian state. The Austrian constitution of 1934 was not fascist, for it was founded on Christian principles. (PETER BERGER)

RIKER, THAD W. *A History of Modern Europe.* (New York: Alfred A. Knopf, Inc. 1948. Pp. xiii, 835. $6.75.)

As stated in the author's preface, this work is a revision and elaboration of an earlier work, *A Short History of Modern Europe,* published in 1935. The author concerns himself in the present work with the growth of institutions and trends that characterize modern Europe. This major portion of the work is introduced by a chapter titled, "The Coming of the Modern Age," in which, for purposes of orientation, he makes what he terms "an excursion far back into the Middle Ages." Instead of a strictly chronological treatment of the matter directly pertinent to the history of modern Europe from the Religious Revolt to the present day, the divisions are based on three major eras: that of National Consolidation, of Revolution, and the Dynamic Era. The reader is prepared for a purely secularistic presentation of the subject matter by the author's admission of giving "little attention to arts and letters, . . . the place of tastes, habits, and religion in modern life."

In the treatment of the Middle Ages, such statements as "Those who possessed learning held the individual in bondage to a spiritual conception" (p. 4); "Intellect and conscience seemed to be equally in harness" (p. 5); and others in the same vein indicate an outmoded interpretation of the period, and are certainly not representative of the best scholarship. The Religious Revolt is described in the traditional Protestant version as a movement to reform the religious life of Christendom. Here and there are misleading statements such as: "The papacy publicly applauded the incident" as a conclusion to an explanation of the Massacre of St. Bartholomew's Day. (p. 52, n. 36) The Church, on the whole, seems to be treated as merely another political institution, with no understanding much less appreciation of its divine mission. Approximately half the book is devoted to the period since 1870; the reader is inclined to apply here an observation of Toynbee referring to contemporary history, that it is difficult to see the general aspect "because it is encumbered and obscured by a surfeit of information."

Since the work is designed chiefly for college students, one appreciates the technical aids the author has provided, such as maps carefully correlated to the text, a brief outline of content at the beginning of each chapter, with appropriate paragraph captions, discussion of the definition of such terms as nationalism, fascism, communism, etc., readings classified as to chapter subject matter, and a satisfactory index. A thoughtful reading of Professor Sorokin's *The Crisis of Our Age* would, perhaps, prove to be an effective antidote for the note of pessimism on which the author concludes his work. (SISTER M. PERPETUA HAYES)

ROCHE, ALOYSIUS. *A Bedside Book of English Saints after 1066.* (London: Burns, Oates and Washbourne; New York: Macmillan Co. 1948. Pp. vii, 127. $2.00.)

Father Roche's little book has the distinctive quality of being just what it purports to be, an introduction to the lives of the saints of England after the Norman conquest. It is not complete, but gives a stimulating synopsis in very readable form of the saints and near-saints of England, principally during the reigns of the Norman and Angevin kings. It glances briefly at the martyrs of the Religious Revolt period in England, and comes down to the latest possible cause, that of Bishop Richard Challoner.

Few have as easy a style of writing hagiographical literature as that of Father Roche. His unique method of grouping off a number of saints into various categories, and then showing the similarities and dissimilarities of their lives gives one a sense of the richness of the workings of God's grace in these men and women. To best appreciate the latest volume of the Bedside Books it would be a help to have read the first volume on the pre-Norman saints in England, for the author's first chapter deals with the transition in the type of saintliness in England. It picks out the characteristic of orderliness and discipline in the Norman-French character, and shows how it influenced the spirituality of these saints, particularly the bishops. However, the Anglo-Saxon and Celtic traditions of seclusion, individualism, and fierce penance were not lost.

The book is hard to describe as it is a mosiac of little snatches of lives interspersed with comments of shrewd insight into what makes "star differ from star" in the firmament of His servants. There are undoubtedly saintly lives that might have been stressed as possible canonization causes in post-Reformation times, but he has already given more than demanded by his inclusion of notes on such saintly people as Richard Rolle, Juliana of Norwich, and Henry VI (for whose French kingdom, St. Joan of Arc paid with her life). Those who read this little work will not be disappointed with what they find, and will certainly be stimulated to read more complete lives of those often little-known saints of "Mary's Dowry." (VINCENT M. MCDONALD)

ROSSITER, CLINTON L. *Constitutional Dictatorship: Crisis Government in the Modern Democracies.* (Princeton: Princeton University Press. 1948. Pp. ix, 322. $5.00.)

Can constitutional government, guardian of human liberties, concentrate its powers to cope with grave crises without, in the final outcome, being transformed into lasting dictatorship? That is a momentous question for contemporary democracies, confronted as they are with economic emergency, threat of subversive upheaval, and the menace of international conflict. This valuable historical analysis of crisis governments in democratic countries by Professor Rossiter of Cornell, may indicate an answer.

The author scrutinizes the classic Roman dictatorship and, in modern times, article 48 of Germany's Weimar constitution, decree powers in France's Third Republic, Britain's cabinet dictatorship, and the emergency authority of the American presidency in historic situations of war, rebellion, and economic crisis. His optimistic conclusion is that the British, the Americans, and probably the French, have successfully preserved democracy despite interludes of "constitutional dictatorship."

Yet he fully recognizes the danger of emergency powers: "No constitutional government ever passed through a period in which emergency powers were used without undergoing some degree of permanent alteration, always in the direction of an aggrandizement of the power of the state." Added to this is the sobering thought that in this atomic age the use of crisis powers may become the rule rather than the exception. For the future he offers eleven criteria by which to judge the propriety of resort to emergency government, and eight suggestions for the better institutionalization of American "constitutional dictatorship."

The vistas here opened by Professor Rossiter should be scanned in detail by all men desirous of preserving the fruits of constitutional liberty, for it is possible that modern democracy may soon undergo its most stringent trials. In preparing to meet them it is vitally necessary to emphasize, probably more than the author has done, that the preservation of democracy through times of stress rests not so much on institutional forms but on a continuing appreciation of the essential nature of man, his dignity and destiny. (CHARLES R. GELLNER)

ROWE, WILLIAM HUTCHINSON. *The Maritime History of Maine.* (New York: W. W. Norton and Co., Inc. 1948. Pp. 333. $6.00.)

Contrawise to the impression given by the title, this book, as the prefatory statement reveals, is the "recounting of the rise and the decline of the wooden ship" in Maine. To this self-admitted "task," Mr. Rowe has brought a lifetime love and interest in the subject, his research experience as secretary of the Maine Historical Society for the past fifteen years, and the prior authorship of two volumes dealing with shipbuilding within his local shoreline.

As the publisher's expert blending of color and design in its jacket and end-papers spells promise of interesting reading, so does Mr. Rowe's introductory chapter, "Maine Coast." Easily and effectively one is acquainted with the multi-harbored, serrated coastal area which launched Maine's maritime fame. In the succeeding chapters, the yesterday life of the Maine sailing vessel is depicted. Notwithstanding a sustained and, at times, almost shipping register emphasis upon ships and their building such chapters as deal with "The King's Broad Arrow," "The War Years," "West India Trade," "The State of Maine Clippers," and "The Confederate Commerce Raiders" divulge something of the teeter board balance between shipping prosperity and depression. Moreover, the men who built and sailed the ships, their people, community life and thought are revealed throughout this volume.

The general reader will be well rewarded in enjoyment and increased knowledge of Maine's maritime history hitherto not covered with such comprehensive thoroughness. However, the specialist may note justifiably: a manifest indifference to the twentieth-century shipbuilding, not only of steel vessels contributed to both World Wars, but also of those of wood launched for commercial and wartime use; an index, approximately eight-ninths of which is devoted to names of ships and persons, inadequate for detailed reference; and minor defects contained in the chapter identification of subject in the bibliography. (William G. Earles)

Royer, Fanchón. *The Mexico We Found.* (Milwaukee: Bruce Publishing Co. Pp. viii, 210. $2.50.)

In 1945 Fanchón Royer went to Mexico, took a house in the capital with her three young daughters, and proceeded to film three sequences in 16 mm. kodachrome as a contribution to inter-American understanding. One of these pictures dealt with the activities of Brother Pedro de Gante, early educator of the Indians after the conquest of Mexico. Another portrayed the work of Bartolomé de las Casas, O.P., in the actual, difficult terrain in which he worked. The third recreated the life of a mendicant third order Franciscan, Brother Pedro de Betancourt, who distinguished himself as a type of Curé d'Ars in Guatemala shortly after the middle of the seventeenth century. For the latter film, which is available under the title "The Bell Ringer of Antiqua," the author took herself and company to the locale of Guatemala for an authentic background to the story.

This volume details the story of her adventures, running into two years, with a number of rugged experiences en route, as well as the incidental observations of "one North American," in the words of the author, "who has lived and worked in these countries for protracted periods within the past eighteen years." The result is entertaining and, as the expression of an intelligent Catholic who has given herself sufficient time to savor the spirit and customs of the country, may be regarded as a helpful introduction to a country where religious faith and various institutions have been distorted in many respects for readers north of the border.

The familiar descriptions of the markets, the neighbors, the problems of religious education, of the servant situation, and "spoiled" young men, are definitely authentic, as are the comments on certain aspects of Mexican officialdom. Her chapter on "Anthropology Serves Evangelism" will strike a sympathetic cord in the hearts of most Mexicans as well as of many Americans who have witnessed the strange companionships and methods of operation often indulged by Protestant and communist missionaries south of the Rio Grande.

On the other hand, this book cannot, in all fairness, be regarded as making an outstanding contribution or as filling a void in inter-American understanding. Most of its observations have been made before and are here presented without particular depth or extension which would have justified the ambitious anticipations of the author and the publisher. The many pages devoted to little more than a description of the primitive conditions and bad luck encountered by a rather impromptu movie crew become irrelevant to a reader who has anticipated a more penetrating interpretation of Mexico. Highly personal references of the author to her estranged husband likewise offer little and may be regarded as of questionable taste in a work of this character. The book stands on its merits as a friendly, Catholic narrative and as such will appeal to the general reading public. (JAMES A. MAGNER)

RYAN, JOHN K. *The Reputation of St. Thomas Aquinas among English Protestant Thinkers of the Seventeenth Century.* (Washington: Catholic University of America Press. 1948. Pp. ix, 126. $2.50.)

In these reprints from *New Scholasticism,* Monsignor Ryan ably presents one phase of Catholic intellectual culture, the survival of scholasticism, and more particularly of St. Thomas, in the England of the period following the Religious Revolt. His treatment is confined to independent thinkers, preachers, controversialists, poets and philosophers, from John Donne to Milton. The place of scholasticism in the universities is not considered, although enough is said to show the need of some future research. The conclusion reached by the author is that the complete break with Catholic thought was gradual and not abrupt; England's intellectual heritage was not lost at a single stroke. Undoubtedly, many controversialists returned to the scholastics only for polemical material, yet on the other hand not a few divines actually drew doctrine and devotion from the schoolmen, especially from St. Thomas. The era was not as anti-scholastic as some histories of philosophy and culture would portray it.

While it is apparent from the work that "no man could successfully take part in seventeenth-century controvery without being widely read," I am inclined to think that some knew St. Thomas more by hearsay or general reading than directly in his own works. This, and the kindred point of the accuracy of their quotations, the author might well have clarified; it is a weak point in the book. (IGNATIUS BRADY)

SICKEL, THEODOR VON. *Römische Erinnerungen. Nebst ergänzenden Briefen und Aktenstücken.* Edited by Leo Santifaller. [*Veröffentlichungen des Instituts für Oesterreichische Geschichtsforschung,* Vol 3]. (Vienna: Universum Verlagsgesellschaft M.B.H. 1947. Pp. 512.)

This publication of Sickel's Roman memoirs, supplemented by a large number of letters addressed to him and of documents concerning the Austrian Historical Institute in Rome and the Vatican Library and Archives, is an important contribution to the history of historical scholarship in the second half of the nineteenth century. Sickel (1826-1908), one of the "founding-fathers" of modern palaeography and, especially of diplomatics, pupil of the École des Chartes, co-founder of the Institut für Oesterreichische Geschichtsforschung in Vienna (1854-1856), was a leading figure among the historians who from all European countries converged upon Rome after the opening of the Vatican Archives by

Pope Leo XIII in 1879. The establishment in 1881 of the Austrian Historical Institute in Rome, whose founder and first director Sickel was, and the scholarly work carried on there, are the central themes of his memoirs. The story of his negotiations with Vatican and Austrian authorities and of his coping with various incidents, amusing and otherwise, which accompanied the new venture, affords interesting and at times surprising insights into the cultural conditions of Leonine Rome and the Austria of Francis Joseph. In contemplating this mirror of some noteworthy aspirations and achievements in the European "republic of scholars" of a period only two generations removed from us, one is struck by the genuine interest shown by the highest governmental authorities in truly "technical" studies which had no immediate bearing on the problems and requirements of the day. One feels with some nostalgia the cultured tone of a then still influential educated society in which even the specialist scholar in the humanities was generally recognized as more than an eccentric. On the other hand it is interesting to see how Sickel, Protestant and liberal, in spite of his repeated personal contacts with Leo XIII, Cardinal Hergenröther, Father Ehrle and other great ecclesiastical figures of the time—all of whom he obviously greatly respected—remained quite detached from the properly religious ends and concerns of the Catholic Church.

Professor Santifaller has introduced his richly annotated edition of the memoirs and supplementary documents by a short account of Sickel's life and works. Special mention must be made of the editor's sketch (pp. 169-180) on the history and significance of the *Liber diurnus* which was edited by Sickel after the Vatican manuscript (cf. also *Traditio,* V, 386 ff.). Finally, attention is drawn to the detailed memoir on the Consultation Library of the Bibliotheca Vaticana by Father Ehrle, who as prefect and later as cardinal librarian played such an important role in its reorganization. (GERHART B. LADNER)

PERIODICAL LITERATURE

MISCELLANEOUS

The Christian Understanding of History. Kenneth Scott Latourette (*American Histor. Rev.,* Jan.).

On the Christian Idea of Man. Josef Pieper (*Rev. of Politics,* Jan.).

The Unification of the World and the Change in Historical Perspective. Arnold J. Toynbee (*History,* Vol. XXXIII, Nos. 117-118).

Classical Echoes in Mediaeval Authors. A Hamilton Thompson (*ibid.*).

Os nossos tempos e a história. Gonzague de Reynold (*Verbum,* Vol. V. No. 3).

The Supreme Court on Separation of Church and State. J. M. O'Neill (*Commonweal,* Feb. 18).

The Relations between Religion and Culture. Christopher Dawson (*ibid.,* Feb. 25).

The Political Ideas of Christian Democracy. Gabriel A. Almond (*Jrn. of Politics,* Nov.).

Marxism and Free Parties. Robert A. Dahl (*ibid.*).

Hegelianism and Marxism. James Hogan (*Irish Eccles. Record,* Dec., Jan.).

Positivism and Monism in International Law. Anthony H. O'Brien-Thomond (*Franciscan Studies,* Dec.).

The Breviary of Saint Clare. Stephen A. van Dijk (*ibid.*).

Franciscan Tertiaries Established the First Public Libraries in the Middle Ages. John M. Lenhart (*ibid.*).

The Basis of the Suarezian Teaching on Human Freedom. Thomas U. Mullaney (*Thomist,* Jan.).

The Philosophy of Philo: The Significance of Professor Harry A. Wolfson's New Study. Jean Daniélou (*Theolog. Studies,* Dec.).

St. Augustine's Preservation of His Own Writings. Berthold Altaner (*ibid.*).

Ricerche intorno alla Memoria Apostolorum. F. Tolotti (*Rivista di Archaeologia Cristiana,* Vol. XXIII and XXIV, No. 1-4).

Sur quelques signes chrétiens. R. du Mesnil du Buisson (*ibid.*).

Eine Unbekannte Augustinus Handschrift in der Zentralbibliothek vu Zürich. L. C. Mohlberg (*ibid.*).

In Tertulliani Apologeticum. Honoratus Tescari (*ibid.*).

Note Illustrative al "De Patientia" di Tertulliano. Sesto Prete (*Convivium,* No. 5, 1948).

La "Vita Karoli" di Eginardo. Gustavo Vinay (*ibid.,* No. 6).

La typologie de la semaine au IV^e siècle. Jean Daniélou (*Recherches de science religeuse,* Vol. XXXV, No. 3).

Aurelio Prudencio: Paginas de un libro. Angel Custodio Vega (*La ciudad de Dios,* Vol. CLX, No. 2).

Bibeltext und Bibelerklärung in Vergangenheit und Gegenwart. Friedrich Nötscher (*Theologische Revue,* No. 2, 1948).

Die Bibliothek des hl. Augustinus. Berthold Altaner (*ibid.*).

Grecs et Latins dans les premières controverses pélagiennes. Gustave Bardy (*Bulletin de littérature ecclésiastique,* Jan., 1948).

A propos des origines chrétiennes de la Gaule. E. Griffe (*ibid.,* July, 1948).

Les sermons LX et CCCLXXXIX de Saint Augustin sur l'aumône. Cyrille Lambot (*Revue bénédictine,* Vol. LVIII, No. 1-2).

Les inédits africains de l'homiliaire de Fleury. J. Leclercq (*ibid.*).

La nativité de la Vierge dans le Missale Gothicum. D. B. Capelle (*ibid.*).

Le "Liber Scintillarum" attribué à defensor de Ligugé. H.-M. Rochais (*ibid.*).

Le premier Ordo de Prémontré. C. Dereine (*ibid.*).

Le *Microcosmus* de Geoffroy de Saint-Victor. Manuscrits et date de composition. Philippe Delehaye (*ibid.*).

Nouveau témoin du "Conflit des Filles de Dieu". J. Leclercq (*ibid.*).

Un règlement pour les monastères bénédictins de Normandie (XIII^{e}-XV^{e} S.). D. J. Laporte (*ibid.*).

Notes sur quelques vers de Walafrid Strabon. S. T. Collins (*ibid.*).

Note sur les origines de l'écriture dite de Luxeuil. Célestin Charlier (*ibid.*).

L'auteur de la *Regula Magistri:* Cassiodore. D. M. Cappuyns (*Recherches de théologie ancienne et médiévale,* July).

Frowin von Engelberg (1147-1178), *De laude liberi arbitrii libri* VII. D. O. Bauer (*ibid.*).

Deux adaptations du *De amicitia* de Cicéron au XII^{e} siècle. Ph. Delhaye (*ibid.*).

Der literarische Nachlass des Petrus Rogerii (Clemens VI.) in der Borghesiana. A. Maier (*ibid.*).

A Note on the Epicleses in Hippolytus and the *Testamentum Domini.* C. C. Richardson (*ibid.*).

Le *Moralium dogma philosophorum* et son auteur. P. Glorieux (*ibid.*).

Un maitre en théologie de Paris, Henri Fabri. Idem (*ibid.*).

Les coutumiers de Saint-Quentin de Beauvais et de Springiersbach. C. Dereine (*Revue d'histoire ecclésiastique,* Vol. XLIII, No. 3-4).

Fénelon, Joseph-Clément de Bavière et le jansénisme à Liège. R. Bragard (*ibid.*).

Répertoire d'incipit pour la littérature latine, philosophique et théologique du moyen âge. A. Pelzer (*ibid.*).

Note sur l'influence de la règle de Grégoire VII pour chanoines réguliers. C. Dereine (*ibid.*).

Notes sur le *Fortalicium fidei* d'Alphonse de Spina. M. Esposito (*ibid.*).

Activité charitable de Benoit XV. J. Kleyntjens (*ibid.*).

The Mediaeval Right of Sanctuary. T. A. McGoldrick (*Clergy Rev.,* Feb.).

Städtische Pfarrseelsorge im deutschen Spätmittelalter. Eduard Hegel (*Trierer theologische Zeitschrift,* July).

Die behördliche Preisfestsetzung im Urteil der Scholastik. Joseph Höffner (*ibid.*).

Urkirchliche Schulung der Frauen und Mütter. Peter Ketter (*ibid.,* Sept.).

Eine ökumenische Stimme aus dem 17. Jahrhundert. Ernst Walter Zeeden (*ibid.*).

Die Mauriner als Volksmissionare. Paulus Weissenberger (*ibid.*).

La disputas teológicas en la edad media. José M.^{a} Coll (*Analecta sacra tarraconensia,* Vol. XX, 1947).

Hugo of St. Victor on Virtues and Vices. Joachim Wach (*Anglican Theolog. Rev.,* Jan.).

Adam de Marisco, O.F.M., auctor spiritualis. Gustavus Cantini (*Antonianum,* Oct.).

St. Lawrence of Brindisi, six articles by various authors. (*Round Table of Franciscan Research,* Feb.).

German Scholarship on the Renaissance and Reformation. Roland H. Bainton (*Renaissance News,* Vol. I, No. 4).

Projects and European News [Renaissance]. (*ibid.*).

La première pénétration turque en Asie Mineure. M. Cahen (*Byzantion*, Tome XVIII, 1948).

The Slavic Element in Byzantine Asia Minor in the Thirteenth Century. P. Charanis (*ibid.*).

Le rôle des peuples nomades cavaliers dans la transformation de l'empire romain aux premiers siècles du moyen âge. E. Darkó (*ibid.*).

Byzantine Architects. Their Training and Methods. G. Downey (*ibid.*).

Remarks on Some New Islamic Sources of the Rūs. R. Frye (*ibid.*).

Les chapitres relatifs au costume et à la coiffure du traité "Sur les dignitaires du palais de Constantinople" du pseudo Codinus. R. Guilland (*ibid.*).

Le problème des relations Anglo-Byzantines du septième au dixième siècle. R. S. Lopez (*ibid.*).

Les invasions arabes en Arménie. H. Manandean (*ibid.*).

Giovanni Tzetzes e Michele Haplucheir. S. G. Mercati (*ibid.*).

The Byzantine "Protectorate" in the Holy Land in the XIth century. S. Runciman (*ibid.*).

The Opening Address to the First Congress of Byzantino-Slavo-Oriental Studies. A. A. Vasiliev (*ibid.*).

A Portrait of the Empress Zoe and of Constantine IX. Th. Whittemore (*ibid.*).

Travaux récents sur les monuments byzantins de la Grèce. (1938-1947). Ch. Delvoye (*ibid.*).

Bericht über deutsche Veröffentlichungen zur byzantinischen Geschichte. Aus den Jahren 1939-1947. W. Ensslin (*ibid.*).

The Doctrine of the Mystical Body and Its Connection with Ecumenical Work. B. Leeming (*Eastern Churches Quart.*, Oct.).

The Eastern Orthodox Churches and Anglican Ordinations. E. Every (*ibid.*).

A propos des saints canonisés dans les églises orthodoxes. Y. M.-J. Congar (*Revue des sciences religieuses*, No. 3-4, 1948).

Clement-Joseph David, Archevêque syrien de Damas (23 mai 1829-4 aout 1890). J.-M. Vosté (*Orientalia christiana periodica*, Vol. XIV, No. III-IV).

The "Acta" and the Memoirs of Syropoulos as History. J. Gill (*ibid.*).

Bulletin d'archéologie chrétienne et byzantine. G. de Jerphanion (*ibid.*).

The Christian Minorities of the Middle East. J. W. R. F. (*Dublin Rev.*, No. 444, 1948).

Beacon in the Near East (on the Maronites). J. Franklin Ewing (*America*, Jan. 15).

Contacts with Russian Orthodoxy. Philippe de Régis (*Month*, Nov.).

Studies in the Hebrew Calendar. Solomon Gandz (*Jewish Quart. Rev.*, Jan.).

Nationality among Czechoslovak Jewry. Bruno Blau (*Historia Judaica*, Oct.).

En pos del Dios de la antigua China. Prudencio Damboriena (*ibid.*). (*Estudios eclesiásticas*, Oct.).

The Historical Study of Religion. Shirley Jackson Case (*Jrn. of Religion*, Jan.).

Shirley Jackson Case, Historian of Early Christianity: An Appraisal. Paul Schubert (*ibid.*).

EUROPEAN

The Legacy of Europe. Francis March (*Month*, Nov.).

The Christian Democrat Parties. Anthony T. Bouscaren (*Histor. Bulletin*, Jan.).

The European Polity: Biography of an Idea. Andreas Dorpalen (*Jrn. of Politics*, Nov.).

The Politics of Social Pluralism: Some Reflections on Lamennais. Robert A. Nisbet (*ibid.*).

The Abbé Lamennais on Freedom. Frederick E. Ellis (*Harvard Theolog. Rev.*, Oct.).

Hegelianism in France. Bernard de Guibert (*Mod. Schoolman*, Jan.).

A Leninist before Lenin: Ernest Coeurderoy (1825-1862). Ivan Kheraskov (*Rev. of Politics*, Jan.).

The Plight of Satellite Diplomacy. Stephen Kertesz (*ibid.*).

The Political Thought of Joseph de Maistre. John C. Murray (*ibid.*).

Le collège Saint-Bernard à Paris. Sa fondation et ses débuts. E. Kwanten (*Revue d'histoire ecclésiastique*, Vol. XLIII, No. 3-4).

Le Saint-Siège et Charles D'Anjou sous Innocent IV et Alexandre IV (1245-1261). Henry Marc-Bonnet (*Revue historique*, July).

Histoire d'Espagne (Bulletin): Moyen âge, années 1936-1947. M. Defourneaux (*ibid.*).

Histoire ancienne du christianisme. Marcel Simon (*ibid.*).

Il valore sociale del cattolicismo nel pensiero di G. Balmes. A. Oddone (*La civiltà cattolica*, Nov.).

Revista della Stampa. L'Italia nel 1848. E. Papa (*ibid.*).

1848—One Hundred Years After. Hans Rothfels (*Jrn. of Mod. Hist.*, Dec.).

Italian Foreign Policy, 1914-1922. René Albrecht-Carrié (*ibid.*).

Don Bosco, Apostle of Youth. John Fitzsimons (*Clergy Rev.*, Feb.).

Estaciones prehistóricas ibéricas, romanas y árabes del término municipal de Villar del Arzobispo y colindantes. Vincente Llatas Burgos (*Saitabi*, Apr., 1948).

Sobre o casamento "sine consensu parentum" no direito visigótico. Paulo Merêa (*Boletim da Faculdade de Direito da Universidade de Coimbra*, Vol. XXIV, Fasc. 1).

El Valle de Arán en la coyuntura decisiva de su historia. Juan Reglá Campistol (*Pirineos: Estación de estudios pirenaicos*, Vol. IV, No. 8).

La leyenda de "El Comte Arnau" en Gombreny y sus alrededores. José Romeu Figueras (*ibid.*).

Le Chevalier de Bela dans sa retraite. Chanoine M. Etcheverry (*Eusko-Jakintza* [*Revue d'études basques*], Vol. II, Nos. 4-5).

Los Ascendientes de San Rosendo. Emilio Sáez (*Hispania. Revista española de historia*, Apr., 1948).

Un cronista olvidado de la España Imperial: Juan Gines de Sepulveda. Angel Losada (*ibid.*).

Les "Benedictiones" ou Cantique des Trois Enfants dans l'ancienne messe espagnole. Louis Brou (*Hispania sacra*, Vol. I, Fasc. 1).

El impresor Miguel de Eguía procesado por la Inquisición. José Goñn Gaztambide (*ibid.*).

Fundaciones escolares en el siglo XVIII. Marina Mitjá (*ibid.*).

Un catecismo hispano-latino medieval. José M.ª Casas Homs (*ibid*).

Concilios y sínodos españoles medievales. J. Zunzunegui (*ibid.*).

El pendón del arzobispo de Tarragona, Pedro de Urrea. Juan Serra Vilaró (*ibid.*).

La patria y la familia de Arnau de Vilanova. Joaquin C. Artau, Miguel Batllori (*Analecta sacra Tarraconensia*, Vol. XX, 1947).

Concilios tarraconenses (1455-69). José M.ª Madurell Marimón (*ibid.*).

Dom Pedro Sancho y Olives, abad de Ripoll (1567-1629). Fernando Marti Camps (*ibid.*).

Articles on Suarez. (*Razón y fe,* July-Oct.).

A *Traditio Cartae* e os documentos medievais portugueses. Paulo Merêa (*Boletim da Faculdade de Direito da Universidade de Coimbra,* Vol. XXIII, Fasc. II, 1947).

Cronisias de la Provincia de Santiago. Manuel R. Pazos (*Archivo Ibero-Americano,* Vol. VIII, No. 31).

Para a historia da Ordem Franciscana em Portugal. Fernando F. Lopes (*ibid.*).

El P. Fray Nicolás de Jesús Belando, Historiador Franciscano Descalzo, y sus obras impresas e inéditas. Juan Ruiz de Larrinaga (*ibid.*).

Misioneros españoles del siglo XVI: Fray Baltasar de Castro, O.F.M. José J. Bautista Merino y Urrutia (*ibid.*).

Catholics and the Peace of Westphalia. E. A. Ryan (*Theolog. Studies,* Dec.).

Les roturiers intellectuels en Hongrie, 1780-1848. G. Heckenast (*Revue d'histoire comparée,* No. 1, 1948).

L'histoire en Autriche après la seconde guerre mondiale. É. Barta (*ibid.*).

La société dans l'Europe centrale et dans l'Europe orientale. Son développement vers la fin du moyen âge. R. R. Betts (*ibid.,* No. 2).

L'Université Charles de Prague et la Hongrie. É. Barta (*ibid.*).

Die Lage des westdeutschen Katholizismus vor 1846. Johannes Schuth (*Trierer theologische Zeitschrift,* July).

Die deutschen Katholiken und das Jahr 1848. Idem (*ibid.,* Nov.).

The German Author and His Public in the Mid-Nineteenth Century. C. P. Magill (*Mod. Lang. Rev.,* Oct.).

Spiritual Renewal of Western Europe. J. J. van der Ven (*Dublin Rev.,* No. 444, 1948).

Metternich and Donoso Cortés. Béla Menczer (*ibid.*).

The Position of the Russian Church Today and Her Future Prospects. Valentin Tomberg (*ibid.*).

Religion in Germany. Helmut Thielicke (*Annals of the American Academy of Political and Social Science,* Nov.).

The Fate of Poland. Feliks Gross (*Jrn. of Central European Affairs,* Oct.).

The Jews in Greece. L. S. Stavrianos (*ibid.*).

American Democracy as Seen by the Hungarians of the Age of Reform (1830-1848). Imre Lukinich (*ibid.*).

The War Losses of Hungarian Private Archives. Erik Fügedi (*ibid.*).

The West-East Problem in the Historical Development of Russia. Borys Krupnitsky (*Ukrainian Quart.,* Vol. IV, No. 4).

Ukrainian Architecture. Sviatoslav Hordynsky (*ibid.*).

BRITISH EMPIRE

Speech of Sir Frank Stenton, Vice-Chancellor of the University of Reading, at the Opening Ceremony of the Institute, 13th February, 1948. (*Bulletin of the Institute of Histor. Research,* Vol. XXI, No. 64).

English Arguments concerning the Feudal Status of Aquitaine in the Fourteenth Century. Pierre Chaplais (*ibid.*).

The Oxford Session of the Long Parliament of Charles II, 9-31 October, 1665. Caroline Robbins (*ibid.*).

Organism and Mechanism in English Government. T. S. Gregory (*Month,* Dec.).

Wulfstan and the Laws of Cnut. Dorothy Whitelock (*English Histor. Rev.,* Oct.).

The Survival of the Five Hide Unit in the Western Midlands. Marjory Hollings (*ibid.*).

The Cerne Letters of Gilbert Foliot and the Legation of Imar of Tusculum. Adrian Morey and C. N. L. Brooke (*ibid.*).

The *Muntatores*—their relation to other Military Tenures in the twelfth and thirteenth centuries. Una Apps (*ibid.*).

King John and the Papal Interdict. C. R. Cheney (*Bulletin of the John Rylands Lib.*, Nov.).

An Arthurian Manuscript in the John Rylands Library. Cedric E. Pickford (*ibid.*).

Henry VIII in Shakespeare and Calderón. An Appreciation of "La cisma de Inglaterra". A. A. Parker (*Mod. Lang. Rev.*, July).

Theories of Church-State Relationships in Seventeenth Century England. Clarence J. Ryan (*Histor. Bulletin*, Jan.).

Charity Endowments as Sources of Local Credit in Seventeenth and Eighteenth-Century England. Francis Godwin James (*Jrn. of Economic Hist.*, Nov.).

All England as One Vicariate. Basil Hemphill (*Clergy Rev.*, Feb.).

Acton as Historian and Political Scientist. Herman Finer (*Jrn. of Politics*, Nov.).

A Saint in London: Some Reflections concerning St. Frances Xavier Cabrini. (*Month*, Nov.).

Irish Contributions to Norwegian Viking-Culture. Borghild Gundersen (*Irish Eccles. Record*, Dec.).

The Life and Legend of St. Patrick. Ludwig Bieler (*ibid.*).

Two Wexford Priests and '98. Kevin Mac Grath (*ibid.*).

Sidelights on Souperism. Thomas O'Neill (*ibid.*, Jan.).

The Irish Unionist Party and the Devolution Crisis of 1904-5. F. S. L. Lyons (*Irish Histor. Studies*, Vol. VI, No. 21).

V. Robert Park's Account of Schools in Ballymoney Parish, 1824. David Kennedy (*ibid.*).

The Writings of Eoin MacNeill. F. X. Martin (*ibid.*).

Research on Irish History in Irish Universities, 1947-48. (*ibid.*).

Irish in Our Schools: 1922-1945. Gerard Murphy (*Studies. An Irish Quart. Rev.*, Dec.).

AMERICAN

Jacques Marquette, Catechist. Joseph Carlton Short (*La revue de l'Université Laval*, Jan.).

Religion and Society in the Early Literature: The Religious Impulse in the Founding of Virginia. Perry Miller (*William and Mary Quart.*, Jan.).

The Organization and Procedure of the Pennsylvania Assembly, 1682-1776. (II) Sister Joan de Lourdes Leonard (*Pennsylvania Mag.*, Oct.).

Catholics in the Period of the American Revolution. Charles H. Metzger (*Records of the Amer. Catholic Histor. Soc. of Philadelphia*, Dec.).

Cantonment Wilkinsonville. Norman W. Caldwell (*Mid-America*, Jan.).

The Cartography of the Mississippi. II. Jean Delanglez (*ibid.*).

The Charity Hospital at New Orleans: An Administration and Financial History, 1736-1941. Stella O'Conner (*Louisiana Histor. Quart.*, Jan. 1948).

Index to the Spanish Judicial Records of Louisiana. Laura L. Porteous (*ibid.*).

A Frenchman Visits Charleston, 1817. Lucius G. Moffatt and Joseph M. Carrière (*South Carolina Histor. and Genealogical Mag.*, Vol. XLIX, No. 3).

A Hungarian Traveler in Pennsylvania, 1831. John A. Lukács (*Pennsylvania Magazine of Hist. and Biography,* Jan.).

The Political Philosophy of F. D. Roosevelt. Clinton L. Rossiter (*Rev. of Politics,* Jan.).

Our Suicidal Spanish Policy. John B. Doran (*Catholic World,* Jan.).

El desarrollo de los estudios latinoamericanos en los Estados Unidos, 1939-1945. Lewis Hanke (*Fenix,* No. 5, 1947).

Juan Bautista Alberdi and His Influence on Immigration Policy in the Argentine Constitution of 1853. Sam Schulman (*Americas,* Vol. V, No. 1).

The First Franciscans of Brazil. Odulfo van der Vat (*ibid.*).

The Educational Activities of Fray Alonso de La Vera Cruz in Sixteenth-Century Mexico. John F. Blethen (*ibid.*).

The Franciscan "Mission" to San Fernando College, Mexico, 1749. Maynard Geiger (*ibid.*).

EL MENSAJERO and the Election of 1871 in Mexico. Walter V. Scholes (*ibid.*).

The Terra Australis—A Franciscan Quest (II). Celsus Kelly (*ibid.*).

Eugenio María de Hostos: Hispanic America's Public Servant. José A. Balseiro (*Univ. of Miami Hispanic-American Studies,* Jan.).

Los Ejercicios de San Ignacio en América durante la época española. C. Bayle (*Razón y fe,* Jan.).

Notas sobre la Biblioteca Nacional de México. Agustín Millares Carlo and J. I.Mantecón (*Filosofía y letras,* Apr., 1948).

The Sonoran Census of 1730. Ronald L. Ives (*Records of the Amer. Catholic Histor. Soc. of Philadelphia,* Dec.).

BOOKS RECEIVED

Alföldi, Andrew, *The Conversion of Constantine and Pagan Rome.* (Oxford: At the Clarendon Press; New York: Oxford University Press. 1948. Pp. vi, 140. $4.50.)

Ames, Russell, *Citizen Thomas More and His Utopia.* (Princeton: Princeton University Press. 1949. Pp. viii, 230. $3.50.)

Attwater, Donald (Ed.), *A Catholic Dictionary.* (New York: Macmillan Co. 1949. Pp. vii, 552. $5.00.) This is the second revised edition of a useful volume which originally appeared in 1928.

Augustine, Reverend Father, *Footprints of Father Theobald Mathew, O.F.M. Cap., Apostle of Temperance.* (Dublin: M. H. Gill and Son, Ltd. 1947. Pp. xxvi, 590. 17/6.)

Bald, F. Clever, *Detroit's First American Decade, 1796-1805.* (Ann Arbor: University of Michigan Press. 1948. Pp. xi, 26. $4.50.)

Barabé, Paul Henri, *Un siècle de miséricorde.* (Ottawa: Editions de l'Université. 1948. Pp. 415.)

Barker, Burt Brown (Ed.), *Letters of Dr. John McLoughlin Written at Fort Vancouver, 1829-1832.* (Portland, Oregon: Binfords and Mort for the Oregon Historical Society. 1948. Pp. iv, 36. $6.00.)

Bazin, René, *Take This Child . . . Un monastère de Saint Pierre Fourier "Les Oiseaux".* (Boston: Bruce Humphries, Inc. 1948. Pp. 201. $3.00.)

Belting, Natalia Maree, *Kaskaskia under the French Regime.* (Urbana: University of Illinois Press. 1948. Pp. 140. $1.50.)

Bigelow, Arthur Lynds, *Carillon. An Account of the Class of 1892 Bells at Princeton with Notes on Bells and Carillons in General.* (Princeton: Princeton University Press. 1948. Pp. x, 75. $2.00.) The contents of this book are well described in its title. Mr. Bigelow is a distinguished authority on bells, having served for six years before World War II as bell-master of the city of Louvain.

Borleffs, J. W. Ph., *Q. Sept. Florentis Tertulliani libri de patientia, de baptismo, de paenitentia.* (The Hague: D. A. Daamen. 1948. Pp. 115. fl. 6.50 [Dutch guilders].)

Bower, William Clayton, and Percy Roy Hayward, *Protestantism Faces Its Educational Task Together.* (Appleton, Wisconsin: C. C. Nelson Publishing Co. 1949. Pp. xi, 292. $3.25.)

Brodrick, James, *A Procession of Saints.* (New York: Longmans, Green and Co. 1949. Pp. ix, 198. $3.00.)

Cairns, Huntington, *Legal Philosophy from Plato to Hegel.* (Baltimore: Johns Hopkins Press. 1949. Pp. xv, 583. $7.50.)

Carter, Clarence Edwin (Ed.), *Territorial Papers of the United States.* Vol. XVI. *The Territory of Illinois, 1809-1814.* (Washington: United States Government Printing Office. 1948. Pp. xi, 506. $3.25.)

Cassirer, Ernst, Paul O. Kristeller, John H. Randall, Jr. (Eds.), *The Renaissance Philosophy of Man.* (Chicago: University of Chicago Press. 1948. Pp. viii, 405. $5.00.)

Cerfaux, L., *La voix vivante de l'évangile an début de l'église.* (Tournai—Paris: Casterman. 1946. Pp. 189. 54 frs.)

Cheyney, Edward P., *A History of England from the Defeat of the Armada to the Death of Elizabeth.* (New York: Peter Smith. 1948. Pp. x, 560; viii, 589. $13.00.) These two volumes of the late Professor Cheyney appeared originally in 1914 and 1926 but have long been out of print. Younger students of English history in the sixteenth and seventeenth centuries will be grateful for the opportunity now afforded to add these volumes to their library.

Cleaves, Freeman, *Rock of Chickamauga. The Life of General George H. Thomas.* (Norman: University of Oklahoma Press. 1948. Pp. xi, 328. $3.75.)

Cross, Samuel Hazzard, *Mediaeval Russian Churches.* (Cambridge, Massachusetts: Mediaeval Academy of America. 1949. Pp. xiv, 95. $7.50 [$6.00 to members of the Academy].)

Curti, Merle, and Vernon Carstensen, *The University of Wisconsin. A History (1848-1925).* (Madison: University of Wisconsin Press. 1949. Pp. xviii, 739. $6.00.)

Delanglez, Jean, *Life and Voyages of Louis Jolliet (1645-1700).* (Chicago: Institute of Jesuit History. 1948. Pp. vii, 289. $5.00.)

Dillon, Dorothy Rita, *The New York Triumvirate. A Study of the Legal and Political Careers of William Livingston, John Morin Scott, and William Smith, Jr.* (New York: Columbia University Press. 1949. Pp. 217. $3.25.)

Einstein, Alfred, *The Italian Madrigal.* (Princeton: Princeton University Press. 1949. Pp. xvi, 46; 477-887; xxx, 333. $30.00.)

Einstein, David G., *Emperor Frederick II.* (New York: Philosophical Library. 1949. Pp. 427. $4.50.)

Ernst, Morris L., and David Loth, *The People Know Best. The Ballots vs. the Polls.* (Washington, D. C.: Public Affairs Press. 1949. Pp. 169. $2.50.)

Fawcett, Sir Charles, and Sir Richard Burn (Eds.), *The Travels of the Abbé Carré in India and the Near East, 1672-1674.* 3 Vols. (London: Hakluyt Society. 1947; 1947; 1948. Pp. lvi, 315; xxiv, 317-675; xxiii, 677-984. 5/12/6 [$4.50 to members of Hakluyt Society].)

Fee, Norman (Ed.), *Report of the Department of Public Archives for the Year 1948.* (Ottawa: Edmond Clouthier. 1948. Pp. xiii, 252.) The *Report* this year carries the customary list of accessions to the manuscript and map divisions, whereas the main portion of the volume is taken up with a continuation of a listing of the Nova Scotia State Papers—first Nova Scotia A, 1837-1840, followed by the Colonial Office Series, C. O. 218.

Gosnell, H. Allen, *Guns on the Western Waters. The Story of River Gunboats in the Civil War.* (Baton Rouge: Louisiana State University Press. 1949. Pp. xii, 273. $6.50.)

Guide to the Records in the National Archives. (Washington, D. C.: United States Government Printing Office. 1949. Pp. xvi, 684. $2.50, cloth.)

Hacker, Louis M., and Benjamin B. Kendrick, *The United States Since 1865.* (New York: Appleton-Century-Crofts, Inc. 1949. Pp. xxii, 739. $5.00.) This is the fourth edition of a popular textbook on the period of American history since the Civil War. It first appeared in 1932 and has now been revised and the bibliography brought up to date by the joint authors with the collaboration of Helene S. Zahler.

Handlin, Oscar (Ed.), *This Was America.* (Cambridge: Harvard University Press. 1949. Pp. ix, 602. $6.00.)

Harrold, Charles Frederick (Ed.), *The Works of John Henry Newman. Sermons and Discourses (1825-39; 1839-57).* (New York: Longmans, Green and Co., Inc. 1949. Pp. xviii, 348; xvii, 382. $3.50 apiece.)

Healy, Kilian J., O. Carm., *Walking With God.* (New York: Declan X. McMullen Co., Inc. 1948. Pp. 88. $1.50.) A series of brief essays by the prior of Whitefriars Hall in Washington.

Hoffman, Ross J. S., and Paul Levack, *Burke's Politics. Selected Writings and Speeches of Edmund Burke on Reform, Revolution, and War.* (New York: Alfred A. Knopf. 1949. Pp. xxxvii, 536, v. $4.75.)

Huber, Raphael M., *St. Anthony of Padua. Doctor of the Church Universal.* (Milwaukee: Bruce Publishing Co. 1948. Pp. xiv, 209. $3.75.)

Hughes, Philip, *A Popular History of the Catholic Church.* (New York: Macmillan Co. 1949. Pp. xii, 294. $3.50.)

Kennedy, Ambrose, *American Orator. Bourke Cockran. His Life and Politics.* (Boston: Bruce Humphries, Inc. 1948. Pp. 225. $2.75.)

Kerner, Robert J. (Ed.), *Yugoslavia.* (Berkeley and Los Angeles: University of California Press. 1949. Pp. xxi, 558. $6.50.)

Lamadrid, Lazaro, *José Antonio Liendo y Goicoechea, O.F.M. Una figura centroamericana.* (Washington, D. C.: The Author. Academy of American Franciscan History. 1948. Pp. 59.)

LaMonte, John L., *The World of the Middle Ages. A Reorientation of Medieval History.* (New York: Appleton-Century-Crofts, Inc. 1949. Pp. xxi, 827. $5.50.) The Henry C. Lea professor of medieval history in the University of Pennsylvania is the author of this new text which is copiously illustrated and accompanied by a classified bibliography.

Letts, Malcolm (Trans.), *The Pilgrimage of Arnold von Harff Knight of Cologne, through Italy, Syria, Egypt, Arabia, Ethiopia, Nubia, Palestine, Turkey, France and Spain, which he accomplished in the years 1496 to 1499.* (London: Hakluyt Society; Boston: Boston Athenaeum Library. 1946. Pp. xxxv, 325.)

Llobet, Mgr. de, *Lettres et pages inédites de Mgr. Gerbet.* (Paris: Emmanuel Vitte, Editeur. 1948. Pp. 274. 320 frs.)

Lonyay, Carl, *Rudolph. The Tragedy of Mayerling.* (New York: Charles Scribner's Sons. 1949. Pp. sviii, 244. $5.00.)

Löwith, Karl, *Meaning in History. The Theological Implications of the Philosophy of History.* (Chicago: University of Chicago Press. 1949. Pp. ix, 257. $4.00.)

Lynam, Edward (Ed.), *Richard Hakluyt and His Successors. A volume issued to commemorate the centenary of the Hakluyt Society.* (London: Hakluyt Society; Boston: Boston Athenaeum Library. 1946. Pp. 192, lxviii.)

Masur, Gerhard, *Simon Bolivar.* (Albuquerque: University of New Mexico Press. 1948. Pp. xii, 737. $6.50.)

Maxey, Chester C., *The American Problem of Government.* (New York: Appleton-Century-Crofts, Inc. 1949. Pp. ix, 651. $4.25.) The fifth edition of an established study of American government, this volume does not differ in structure from previous editions, but contains much new material. Thirteen charts are used to clarify many of the complex problems connected with governmental organization. There is an excellent index and an invaluable list of recent governmental administrative agencies.

Murphy, Agnes, *The Ideology of French Imperialism, 1871-1881.* (Washington: Catholic University of America Press. 1948. Pp. viii, 241. $2.50.)

O'Connor, William R., *The Natural Desire for God.* (Milwaukee: Marquette University Press. 1948. Pp. 90. $1.50.) This is the full text with notes of the Aquinas Lecture for 1948, delivered by Father O'Connor, professor of dogmatic theology in St. Joseph's Seminary, Yonkers, New York, at Marquette University.

Ogg, David, *Europe in the Seventeenth Century.* 5th ed. (London: Adam and Charles Black. 1948. Pp. viii, 576. $5.50.) The fifth edition of this well-known volume will be welcomed by all students of modern European history.

Osborne, N. W., *For God and the Pope. An Outline Reply to Modern Attacks.* (London: John Gifford, Ltd. 1948. Pp. 154. 5/.)

Osterweis, Rollin G., *Romanticism and Nationalism in the Old South.* (New Haven: Yale University Press. 1949. Pp. x, 275. $3.75.)

Oursler, Fulton, *The Greatest Story Ever Told. A Tale of the Greatest Life Ever Lived.* (Garden City, New York: Doubleday and Co., Inc. 1949. Pp. xiii, 299. $2.95.) Mr. Oursler of the *Reader's Digest* here gives a popular life of our Lord.

——————, *The Happy Grotto. A Reporter's Account of Lourdes.* (New York: Declan X. McMullen Co., Inc. 1949. Pp. 79. $1.50.) The author reports on his impressions of Lourdes.

Pochmann, Henry A., *New England Transcendentalism and St. Louis Hegelianism.* (Philadelphia: Carl Schurz Memorial Foundation. 1948. Pp. 144. $3.00 [$2.70 to libraries].)

Proceedings and Documents of the United Nations Monetary and Financial Conference, Bretton Woods, New Hampshire, July 1-22, 1944. 2 Vols. (Washington: United States Government Printing Office. 1948. Pp. ix, 1126; iii, 1808. $3.50 and $2.25.)

Report of Robert H. Jackson. United States Representative to the International Conference on Military Trials, London, 1945. (Washington: United States Government Printing Office. 1949. Pp. xx, 441. $1.75.) The title well describes this recent publication of the Department of State.

Rosalita, Sister M., *Achievement of a Century. The Motherhouse and Missions Congregation of the Sisters, Servants of the Immaculate Heart of Mary, Monroe, Michigan, 1845-1945; No Greater Service. The History of the Congregation of the Sisters, Servants of the Immaculate Heart of Mary, Monroe, Michigan, 1845-1945.* (Detroit: The Author, Marygrove College. 1948. Pp. xiii, 299; xx, 863. $15.00 per set.)

Rose, Arnold and Caroline, *America Divided. Minority Group Relations in the United States.* (New York: Alfred A. Knopf, 1948. Pp. xi, 342, ix. $3.75, trade; $3.00, text.)

Rosso, Antonio Sisto, O.F.M., *Apostolic Legations to China of the Eighteenth Century.* (South Pasadena, California: P. D. and Ione Perkins. 1948. Pp. 502. 550 L.)

Sargent, Daniel, *The Assignments of Antonio Claret.* (New York: Declan X. McMullen Co. 1948. Pp. 185. $2.50.)

Schilpp, Paul Arthur (Ed.), *The Philosophy of Ernst Cassirer.* (Evanston: Library of Living Philosophers, Inc. 1949. Pp. xviii, 936. $6.00.) Volume VI of the Series.

Scholes, France V., and Ralph L. Roys, with the assistance of Eleanor B. Adams and Robert S. Chamberlain. *The Maya Chontal Indians of Acalan-Tixchel. A Contribution to the History and Ethnography of the Yucatan Peninsula.* (Washington: Carnegie Institution of Washington. 1948. Pp. x, 565. $3.50, paper; $4.75, cloth.) This large and learned work in which the four scholars named above all had a part is well described in its title. The fourteen chapters are supplemented by fine appendices, a glossary of terms, a bibliography, and a good index. It is Publication 560 of the Carnegie Institution and is in every way representative of the high standards which have marked its previous publications.

Schrepfer, Luke, *Pioneer Monks in Nova Scotia.* (Monastery, Nova Scotia: St. Augustine's Monastery. 1949. Pp. xi, 228. $3.00.)

Sealock, Richard B. and Pauline A. Seely, *Bibliography of Place Name Literature. United States, Canada, Alaska and Newfoundland.* (Chicago: American Library Association. 1948. Pp. 331. $4.50.) All students of North American history will welcome this carefully compiled bibliography arranged by states for the United States and by provinces for Canada. The accompanying notes on the individual items increase its usefulness and the index gives a ready direction to names of places, authors of books and articles, etc.

Shera, Jasse H., *Foundations of the Public Library. The Origins of the Public*